The Salaah of Hadhrat Abdullah bin Unays in the Path of Allaah

Hadhrat Abdullah bin Unays narrates that Rasulullah once called him and said, "I have intelligence that Khaalid bin Sufyaan bin Nubay of the Banu Hudhayl tribe had mustered up a force to attack me. He is now at Urna. Go there and kill him." Hadhrat Abdullah bin Unays asked, "O Rasulullah! Describe him to me so that I may recognise him." Rasulullah said, "When you see him, you will find him shivering." Hadhrat Abdullah bin Unays relates further that he then left with his sword hanging around his neck and proceeded until he found him at Urna with his wives. The time for Asr had already arrived and Khaalid was looking for a place to settle his wives. Hadhrat Abdullah bin Unays says, "When I saw him, I recognised the shivering that Rasulullah described and I advanced towards him. Fearing that nothing should prove an obstacle to prevent me from my salaah as I attempted to kill him, I performed my salaah as I walked towards him. I performed Ruku and Sajdah by making gestures with my head. When I reached him, he asked, 'Who is this man?' I replied, 'I am an Arab who has heard about you and about your mustering forces against that person (Rasulullah). I have come to you in this regard.' He said, 'Yes, I am busy with that.'"

Continuing further, Hadhrat Abdullah bin Unays says, "I then travelled with him for awhile until I found an opportunity. I then attacked him with my sword and killed him. I then left, leaving his wives falling over him. When I came to Rasulullah and he saw me, he said, 'A look of success.' I replied, 'I have killed him,' I said. 'True,' was the reply. Rasulullah then stood up with me, took me in his room and gave me a staff saying, 'Keep this staff with you, O Abdullah bin Unays.' When I left with the staff and came to the people, they asked, 'What is this staff?' I replied, 'Rasulullah gave it to me with instructions to keep it with me.' When they told me to return to Rasulullah to ask him about it, I complied. When I got to Rasulullah, I asked, 'O Rasulullah! Why have you given me this staff?' Rasulullah replied, 'It is a token between you and me on the Day of Qiyaamah because on that day there shall be few people carrying staffs (few people with the support of their good deeds).''

Hadhrat Abdullah bin Unays tied the staff to his sword and it remained with him throughout his life. When he passed away, he instructed that it should be included in his burial clothes and buried with him. (1)

Performing Salaah at Night While out in the Path of Allaah

Hadhrat Urwa narrates that when the two armies confronted each other for the Battle of Yarmook, Qubqulaar (a Roman commander) dispatched an Arab (to spy on the Muslims). The last portion of the narration states that (after the spy returned) Qubqulaar asked him what he had noticed. The spy replied, "They (1) Ahmad, as quoted in Al Bidaaya wan Nihaya (Vol.4 Pg.140).
Muslims are engaged in worship by night and seasoned horsemen by day." (1) In a lengthy narration of Abu Is'haaq, it is mentioned that Heraclius (the Roman Emperor) asked (his generals), "What is the matter? Why are you being defeated (by the Muslims)?" An old man from amongst his senior officers replied, "Because the Muslims stand in worship during the night and fast during the day." (2) More Ahadeeth on this subject will be discussed in the chapter dealing with the reasons for which divine assistance came. In the chapter titled "Women pledged Their allegiance" (3), the narration has passed which states that Hadhrat Hind (said to her husband Hadhrat Abu Sufyaan ), "I wish to pledge allegiance to Muhammad ." Hadhrat Abu Sufyaan (said, "But I have noticed that you have always been rejecting what he says." She replied, "By Allaah! That it true, However, I swear by Allaah that before this night I have never seen Allaah being worshipped in this Masjid as He deserves to be worshipped. By Allaah! The Muslims spent the entire night performing salaah standing, bowing down and prostrating."

**Engaging in Dhikr While Out in the path of Allaah**

The Dhikr of the Sahabah the Night they Conquered Makkah

Hadhrat Sa'eed bin Musayyib narrates that on the night after the Muslims entered Makkah as conquerors, they continuously recited "Allaahu Akbar", "Laa Ilaaha Illallaah" and performed Tawaaf of the Kabah until dawn broke. Hadhrat Abu Sufyaan then said to his wife Hind, "Do you not see that all this is from Allaah?" "Yes," she replied, "this certainly is from Allaah." The next morning Hadhrat Abu Sufyaan went early to Rasulullaah. Rasulullaah said, "(Last night) You said to Hind, 'Do you not see that all this is from Allaah?' and she replied, 'Yes, this certainly is from Allaah.'" Hadhrat Abu Sufyaan exclaimed, "I testify that you are certainly the servant and Rasul of Allaah! I swear by the Being in Whose name I take oaths that no one but Hind heard this statement of mine." (4)

The Dhikr of the Sahabah as they Stood over a Valley During the Battle of Khaybar

Hadhrat Abu Moosa Ash'ari narrates that when Rasulullaah left on a military expedition to Khaybar, the Sahabah had reached a valley when they raised their voices reciting, "Allaahu Akbar! Laa Ilaaha Illallaah!" Rasulullaah said to them, "Have mercy on yourselves (do not exert yourselves) for you are not calling someone who is deaf or absent. You are calling One Who is All Hearing, Who is close and Who is always with you."

Hadhrat Abu Moosa Ash'ari narrates further that he was behind the

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(1) Tabari (Vol.2 Pg.610).
(2) Ahmad bin Marwaan Maaliki as well as Ibn Asaakir (Vol.1 Pg.143), narrating from Ibn Is'haaq.
(3) Under the subheading "Hadhrat Faatima bint Utba Pledges Allegiance Along with her Sister Hadhrat Hind who was the Wife of Hadhrat Abu Sufyaan t".
(4) Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.304). Ibn Asaakir has also reported the narration authentically, as quoted in Kanzul Ummaal (Vol.5 Pg.297).
animal of Rasulullaah when Rasulullaah overheard him say, "Laa Howla wa Laa Quwwata illaa Billaah (There is no power or might except with Allaah)." Rasulullaah then said, "O Abdullaah bin Qais!" Hadhrat Abu Moosa Ash'ari replied by saying, "I am at your service, O Rasulullaah!" Rasulullaah told him, "Should I not inform you of words that are from the treasures of Jannah?" Hadhrat Abu Moosa Ash'ari said, "Please do, O Rasulullaah! May my parents be sacrificed for you." Rasulullaah enlightened him by saying, "(The words are) Laa Howla wa Laa Quwwata illaa Billaah (There is no power or might except with Allaah)." (1)

The Sahabah Recite Takbeer and Tasbeeh when Ascending and Descending Inclines

Hadhrat Jaabir narrates that whenever they (the Sahabah) ascended an incline, they recited Takbeer and whenever they descended from an incline, they recited Tasbeeh. (2)

The Statement of Hadhrat Abdullaah bin Umar that the People Embarking on Military Expeditions are of Two types

Hadhrat Abdullaah bin Umar said, "On an expedition, people are of two types. One type are those who go out and abundantly engage in the Dhikr of Allaah together with maintaining the consciousness of Allaah. They stay away from evil on their journey, assist their companions (physically and financially) and spend the best of their wealth. They are more keen on the wealth they spend (in the path of Allaah) than the wealth they use to benefit their worldly lives. When they are in war situations, they feel ashamed that Allaah should discover any doubts in their hearts or that He should find them failing to assist the Muslims. Even if they are in a position of misappropriating the booty, they cleanse their hearts and deeds from any such activity. Shaytaan is therefore unable to involve them in sin or to whisper evil into their hearts. It is through such people that Allaah strengthens and gives honour to His Deen and defeats His enemies."

"As for the second type. They go out without engaging in abundant Dhikr and without being conscious of Allaah. They do not abstain from evil and are reluctant to spend their wealth. They regard whatever they spend as a tax and this is what Shaytaan tells them. In the battle situation they remain with those right at the back and those who render absolutely no help. They stick to the tops of mountains watching what the others are doing and speak the worst of lies when Allaah grants victory (by boasting about feats they did not achieve). Should they have the opportunity to misappropriate the spoils of war, they boldly do so

(1) Bukhari and the other five. As quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.213), this incident occurred during the return from Khaybar because Hadhrat Abu Moosa arrived in Madinah only after the conquest of Khaybar.

(2) Bukhari and Nasa'ee in Yawm wal Layla, as quoted by Ayni (Vol.7 Pg.36).
with the booty of Allaah, as Shaytaan tells them that these are merely spoils of war (and they therefore have a right to do as they please with it). When conditions are favorable, they boast and when they encounter any obstacle, Shaytaan misleads them to place their needs before people. They shall have no share of the rewards of the Mu'mineen. All they shall have to show is that their bodies were with the bodies of the Mu'mineen and that they travelled with the Mu'mineen. Their intentions and deeds vary and Allaah shall judge them when He gathers them on the Day of Qiyaamah." (1)

### Being Particular About Making Du'aa when in Jihaad in the path of Allaah

#### Making Du'aa when Leaving a Place

The Du'aa of Rasulullaah ﷺ as he Left Makkah for the Hijrah

Hadrat Muhammad bin Is'haaq says that he was informed that when Rasulullaah ﷺ left Makkah to make Hijrah to Mqdinah for the pleasure of Allaah, he said, "All praises belong to Allaah Who has created me when I had been nothing. O Allaah! Assist me against the fears of this world, the evils of the times and the calamities of the nights and days. O Allaah! Be my companion on my journey, be my deputy amongst my family and grant me blessings in that which You provide for me. Make me humble before You, keep me steadfast on good character, make me beloved to You and never hand me over to people. O Rabb of the weak ones, you are my Rabb as well. I seek refuge in Your munificent countenance by which the skies and the earth are illuminated, by which darkness is dispersed and by which the affairs of the past people were set right. I seek Your protection from attracting Your wrath on me and having Your anger descend on me. I seek Your protection from losing Your bounties, from Your sudden punishment, from losing Your safety and from all causes of Your wrath. Securing Your pleasure is better than all the deeds I am capable of doing. There is no power or might except with You." (2)

#### Making Du'aa when Within Sight of a Place

The Du'aa Rasulullaah ﷺ when he Saw Khaybar

The grandfather of Hadrat Abu Marwaan Aslami narrates that they accompanied Rasulullaah ﷺ to Khaybar. When they got close (to Khaybar) and could see it, Rasulullaah ﷺ instructed the Sahabah ﷺ to stop. When they came to a halt, Rasulullaah ﷺ prayed, "O Allaah the Rabb of the seven skies and whatever they shade! O Rabb of the seven earths and whatever they bear! O Rabb of the Shayaateen and whoever they mislead! O Rabb of the winds and whatever they carry! We beg of you the best of this town, the best of its inhabitants and the best of whatever it contains. We seek Your protection from the evil of this town,

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(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.290).
(2) Abu Nu‘aym, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.178).
the evil of its inhabitants and the evil of whatever it contains." Rasulullaah then said (to the Sahabah), "Proceed in the name of Allaah!" (1) A narration of Tabraani states that Rasulullaah used to make this du'aa each time he entered a town.

Making Du'aa at the Beginning of the Battle

The Du'aa Rasulullaah Made on the Occasion of the Battle of Badr

Hadrat Umar narrates that on the day of the Battle of Badr, Rasulullaah looked at his Sahabah who numbered just over three hundred. He then looked at the Mushrikeen who numbered over a thousand. Wearing only an upper and lower garment, Rasulullaah then turned towards the Qibla and prayed, "O Allaah! Fulfil Your promise to me. O Allaah! If this group of Muslims is destroyed, You will never again be worshipped on earth." Rasulullaah continued seeking Allaah's help and praying to Him until his upper garment fell off. Hadrat Abu Bakr came to put the garment on again and then held on to Rasulullaah from behind saying, "O Rasulullaah! What you have so persistently asked from your Rabb is sufficient for He will certainly fulfil the promise He made to you." It was then that Allaah revealed the verse:

(O Muhammad, remember the time before the Battle of Badr) When you sought help from your Rabb and He accepted your du'aa saying, "I shall strengthen you with a thousand angels who will appear one after another (to help you fight the Mushrikeen)." {Surah Anfaal, verse 9} (2)

Hadrat Abdullaah bin Amr bin Al Aas narrates that Rasulullaah left for Badr with three hundred and fifteen men. When they reached Badr, Rasulullaah prayed, "O Allaah! They (my Sahabah) are barefoot, so do grant them transport. O Allaah! They are scantily clothed, so do clothe them. O Allaah! They are hungry, so do fill their bellies." When Allaah granted them victory in the Battle of Badr and they returned, there was not a single one of them who did not possess one or two camels. They also had clothing to wear and had eaten to their fill. (3)

Hadrat Abdullaah bin Mas'ood says that he had never heard a du'aa

(1) Bayhaqi and Ibn Is'haaq, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.183). Tabraani has also reported the narration and Haythami (Vol.10 Pg.135) has commented on the chain of narrators.
(2) Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Jareer and others, as quoted in Al Bidaaya wan Nihaaya (Vol.3 Pg.275). Ibn Abi Shayba, Abu Awaana, Ibn Hibbaan, Abu Nu'aym, Ibn Mundhir, Ibn Abi Haatim, Abu Shaykh, Ibn Mardway and Bayhaqi, as quoted in Kanzul Ummaal (Vol.5 Pg.266).
(3) Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.38). Bayhaqi (Vol.9 Pg.57) and Ibn Sa'd (Vol.2 Pg.13) have also reported the narration.
more persistent than the du‘aa Rasulullaah made on the occasion of the Battle of Badr. He prayed, "O Allaah! I am beseeching You in the name of Your promise and pledge. O Allaah! If this group is destroyed, You will not be worshipped." When Rasulullaah turned around, his face appeared to be a part of the moon as he said, "It is as if I can see the places where they (the dead Mushrikeen) will lie by tonight." (1)

The Du‘aa Rasulullaah made on the Occasions of the Battle of Uhud and the Battle of Khandaq

Hadhrat Anas narrates that on the day that the Battle of Uhud was fought, Rasulullaah repetitively said, "O Allaah! (Do assist us) If You (choose not to assist us) none would worship You on earth." (2)

Hadhrat Abu Sa‘eed Khudri narrates that on the occasion of the Battle of Khandaq, the Sahabah asked Rasulullaah, "O Rasulullaah! Is there any du‘aa that we could make on this occasion because our hearts have reached our throats." Rasulullaah replied, "Yes," and then recited the following du‘aa:

"Allah! Conceal our faults and calm our fears."

Hadhrat Abu Sa‘eed Khudri completes the narration by saying, "(When we started reciting the du‘aa) Allaah smote the faces of His enemies (defeated them) by sending a powerful wind against them." (3)

Hadhrat Jaabir narrates that Rasulullaah once went to Masjid Ahzaab and placed his shawl aside. He then stood up and stretched his hands out to curse the Mushrikeen army. On this occasion, he did not perform any salaah. Rasulullaah then went there again, again cursed them and this time performed (two Rakaahs) salaah. (4)

A narration of Bukhari and Muslim state that Rasulullaah cursed the conglomeration of Kuffaar forces (when they attacked Madinah) by saying, "O Allaah Who has revealed the Qur'aan, Who is quick in reckoning and Who will defeat the mass of troops! O Allaah! Defeat them and shake (destabilise) them."

Another narration states that Rasulullaah prayed, "O Allaah! Defeat them and assist us against them." Another narration of Bukhari related by Hadhrat Abu Hurayra mentions that the du‘aa Rasulullaah made was: "There is none worthy of worship but the One Allaah Who has given honour to His army, assisted His servant and defeated the coalition of forces all by Himself. There is nothing after Him." (5)

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(1) Nasa‘ee, as quoted in Al Bidaaya wan Nihaaya (Vol.3 Pg.276). Tabraani has also reported the narration and Haythami (Vol.6 Pg.82) has commented on the chain of narrators.
(2) Ahmad and Muslim, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.28):
(3) Ahmad and Ibn Abi Haatim.
(4) Muslim and Ahmad.
(5) Al Bidaaya wan Nihaaya (Vol.4 Pg.111).
Making Du'aa During the Battle

The Du'aa Rasulullaah ﷺ Made While Fighting During the Battle of Badr

Hadhrat Ali ﭏ says, "After fighting for a while during the Battle of Badr, I rushed to see how Rasulullaah ﷺ was keeping. When I arrived there, Rasulullaah ﷺ was in Sajdah praying, 'Yaa Hayyu! Yaa Qayyoom! Yaa Hayyu! Yaa Qayyoom! ('0 The Living, The Controller! O The Living, The Controller!'). Rasulullaah ﷺ said nothing more. I then returned to the fight and when I got back to Rasulullaah ﷺ, he was still in Sajdah repeating the same words. Rasulullaah ﷺ continued in this manner until Allaah gave him victory." (1)

Making Du'aa During the night (of a Battle)

The Du'aa Rasulullaah ﷺ Made on the Night Before the Battle of Badr

Hadhrat Ali ﭏ narrates that on the night before the Battle of Badr, Rasulullaah ﷺ spent the night in salaah praying, "O Allaah! If this group is destroyed, You will never again be worshipped on earth." That night, some rain fell (causing the firm ground where the Mushrikeen stood to become muddy and the soft ground where the Muslims stood to become firm). (2) Another narration from Hadhrat Ali ﭏ states that although Rasulullaah ﷺ was a Musaafir (traveller), he had spent the entire night in Ibaadah till the morning that the Battle of Badr was fought. (3)

Making Du'aa after Finishing the Battle

The Du'aa of Rasulullaah ﷺ after the Battle of Uhud

Hadhrat Rifaa'ah Zuraqi ﭏ narrates that when the Mushrikeen had returned after the Battle of Uhud, Rasulullaah ﷺ said, "Stand straight so that I may praise my Rabb ﷺ." When the Sahabah ﭏ had arranged themselves into rows behind Rasulullaah ﷺ, he said, "O Allaah! Every type of praise belongs to You. O Allaah! There is none to restrain what You give in abundance and none to give anything that You restrain. None can guide the one whom You cause to deviate and none can deviate the one whom You guide. None can give what You hold back and none can hold back what You give. None can bring close that which You make distant and none can make distant that which You bring close. O Allaah! Grant us in abundance Your blessings, Your mercy, Your grace

(1) Bayhaqi and Nasa'ee in his "Al Yown wal Layla", as quoted in Al Bidaaya wan Nihayaay (Vol.3 Pg.275). Bazzaar, Abu Ya'la, Firyabi and Haakim have also reported the narration, as quoted in Kanzul Ummaal (Vol.5 Pg.267).
(2) Ibn Mardway and Sa'eed bin Jubayr, as quoted in Kanzul Ummaal (Vol.5 Pg.267).
(3) Abu Ya'la and Ibn Hibbaan, as quoted in Kanzul Ummaal (Vol.5 Pg.267).
and Your sustenance. O Allaah! I ask from You Your everlasting bounties that never change and are never lost. O Allaah! I beseech You for bounties on that day of poverty (Qiyaamah) and for safety on the day of fear. O Allaah! I seek Your protection from the evil of that which You have given us and from the evil of that which You have held back from us. O Allaah! Make Imaan beloved to us and beautify it in our hearts. Make kufr, sin and disobedience abhorrent to us and make us amongst the rightly guided ones. O Allaah! Grant us death as Muslims, keep us living as Muslims and allow us to meet up with the righteous ones (in the Aakhirah) without suffering any humiliation and without having to endure any trials. O Allaah! Destroy the Kuffaar who call Your messengers liars and who prevent others from Your path. Set on them Your punishment and chastisement.

O Allaah! O the True Deity! Destroy also those Kuffaar to whom You have given scriptures." (1)

The du'a that Rasulullaah made after giving Da'wah to the people of Taa'if has already been related in the chapter entitled: "Rasulullaah Endures Hardship and Difficulty when Giving Da'wah towards Allaah". (2)

Being Particular About Ta'leem (Learning and teaching) when in Jihaad in the path of Allaah

The Statement of Hadhrat Abdullaah bin Abbaas Concerning the Verse "It is not for the Mu'mineen to proceed (in Jihaad) all together..."

Hadhrat Abdullaah bin Abbaas says, "Allaah has stated:

(سورة النساء: 39)

Take your precautions (your weapons and other means to guard yourselves against your enemies) and advance (in Jihaad against them) in groups or all together. {Surah Nisaa, verse 71}

(سورة التوبة: 41)

Proceed (in the path of Allaah) when light or heavy (happily or reluctantly, rich or poor, in good conditions and adverse conditions). {Surah Taubah, verse 41}

If you do not go forth, Allaah shall punish you severely...{Surah Taubah, verse 39}

However, these verses were later abrogated when Allaah revealed the verse:

(1) Ahmad and Nasa'ee in his "Al Yowm wal Laylah", as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.38). Bukhari in his Adab, Tabraani, Baghawi, Baawardi, Abu Nu'aym in Hilya, Haakim and Bayhaqi have also reported the narration, as quoted in Kanzul Ummaal (Vol.5 Pg.276). Dhahabi and Haythami (Vol.6 Pg.122) have both commented on the chain of narrators.

(2) Under the subheading: "The Du'aa Rasulullaah made after Leaving Taa'if".
It is not (correct) for the Mu'mineen to proceed (in Jihaad) all together (simultaneously when it is not Fardh for all to participate). {Surah Taubah, verse 122}

Then was the practice that while a party of Muslims would march with Rasulullaah ﷺ, another party would remain behind. Those that remained behind with Rasulullaah ﷺ would attain a deep understanding of Deen so that they may warn their people (those who had been engaged in Jihaad) when they return to them from the expeditions. In this manner, they were aware of what Allaah revealed in the Qur'aan, about their obligations and about the limits that Allaah had set."

The Letter of Hadhrat Umar ﷺ to his Commanders about Attaining a Deep Understanding of Deen

Hadrat Ahwas bin Hakeem bin Umayr AbSi narrates that Hadhrat Umar ﷺ wrote the following in a letter addressed to the commanders of the various Muslims armies, "Endeavour to attain a deep understanding of Deen because no person can be excused for pursuing falsehood thinking that it is the truth. Similarly, no one can be excused for forsaking the truth in the belief that it is falsehood." (2)

The Sahabah sit in Gatherings (To Learn and Teach) while on Journey

Hadrat Hitaan bin Abdullaah Raqaashi narrates that they were once part of an army under the command of Hadrat Abu Moosa Ash'ari ﷺ. They were travelling along the banks of the Tigris River when the time for salaah arrived. After someone had called out the Adhaan for the Zuhr salaah, the people started making wudhu and Hadrat Abu Moosa Ash'ari ﷺ also made wudhu. He then led them in salaah, after which they all sat in groups. When the time for the Asr salaah arrived, someone called out the Adhaan for Asr and the people again stood up to make wudhu. Hadrat Abu Moosa Ash'ari ﷺ then instructed the Mu'adhin to announce, "Take note that none should make wudhu besides those whose wudhu had broken." Hadrat Abu Moosa Ash'ari ﷺ then said, "It seems imminent that knowledge shall disappear and ignorance will prosper to the extent that because of ignorance, a man will use his sword to kill his own mother." (3)

(1) Bayhaqi (Vol.9 Pg.47).
(2) Aadam bin Abi Ayaas in his Ilm, as quoted in Kanzul Ummaal (Vol.5 Pg.228).
(3) Abdur Razaaq, as quoted in Kanzul Ummaal (Vol.5 Pg.114) and Tahaawi in his Sharhu Ma'aanil Aathaar (Vol.1 Pg.27).
Spending While in Jihaad in the Path of Allaah

The Spending of Some Sahabah in the Path of Allaah

Hadhrat Abu Mas'ood Ansaari narrates that a man came with a reined camel and said, "(I am donating) This camel in the path of Allaah." Rasulullaah said, "You shall have seven hundred camels in exchange for it on the Day of Qiyaamah. Each one of those will also have reins." (1)

Hadhrat Abdullaah bin Saamit narrates, "I was with Hadhrat Abu Dharr when he received his allowance (from the state treasury). Hadhrat Abu Dharr had his slave girl with him, who started paying off all his expenses (with the money). Only seven Dirhams were left over, which he instructed her to convert into change. I said to him, '(Wouldn't it be better) If you kept it back for a need that may arise or for a guest that may come to you?' He replied, 'My beloved friend (Rasulullaah) advised me saying, 'Any gold or silver that is tied up in a bag (put away for the future) is live coal for its owner until he spends it in the path of Allaah.'" (2)

A narration of Ahmad and Tabraani states that Rasulullaah said, "When a person ties gold or silver in a bag and does not spend it in the path of Allaah, it will be live embers on the Day of Qiyaamah which will be used to brand him." (2)

Hadhrat Qais bin Sala Ansaari narrates that his brothers laid a complaint (against him) before Rasulullaah when they alleged that he wasted his wealth and gave out plenty. However, Hadhrat Qais said, "O Rasulullaah! I take only my share of the dates and spend it in the path of Allaah and on those in my company." Rasulullaah then placed his hand on the chest of Hadhrat Qais and thrice said, "Spend and Allaah will spend on you." Hadhrat Qais says, "Thereafter I always had transport when I went out in the path of Allaah and today I am the wealthiest person in my family (because of the blessings of spending in the path of Allaah)." (3)

The Rewards of Spending in the path of Allaah

Hadhrat Mu'aadh bin Jabal narrates that Rasulullaah said, "Glad tidings for the person who abundantly engages in the Dhikr of Allaah while out in Jihaad in the path of Allaah because for every word he shall receive the rewards of seventy thousand good deeds. The reward for each one of these good deeds shall be multiplied ten times together with the extra that (he will receive which) is with Allaah." Someone asked, "O Rasulullaah! And (what about) spending (in the path of Allaah)?" Rasulullaah replied, "Spending is (rewarded) likewise."

(1) Muslim (Vol.2 Pg.37) and Nasa'ee, as quoted in Jam'ul Fawaaid (Vol.2 Pg.3)
(2) Ahmad, as quoted in Targheeb wat Tarheeb (Vol.2 Pg.178).
(3) Tabraani in his Awsat, as quoted in Targheeb wat Tarheeb (Vol.2 Pg.173). Ibn Mandah has also reported the narration, as quoted in Isaaba (Vol.3 Pg.250).
One of the narrators by the name of Abdur Rahmaan says that he then asked Hadhrat Mu'aadh, "But the reward of spending (in the path of Allaah) is multiplied seven hundred times." Hadhrat Mu'aadh commented, "Your understanding is wanting. That (reward multiplied seven hundred times) is for people who spend (on others in the path of Allaah) while they are themselves with their families (at home) and not out on an expedition. However, when they march out themselves and then spend, Allaah keeps aside for them such things from the treasures of His mercy that far transcends the knowledge of man and his ability to describe it. Such people are the party of Allaah and the party of Allaah are always victorious." (1)

Hadrat Ali, Hadrat Abu Dardaa, Hadrat Abu Hurayra, Hadrat Abu Umaama, Hadrat Abdullah bin Amr bin Al Aas, Hadrat Jaabir and Hadrat Imraan bin Husayn all narrate that Rasulullaah stated, "The person who spends funds in the path of Allaah while he remains at home shall be rewarded with seven hundred Dirhams for every Dirham (that he spends). On the other hand, the person who himself marches out in the path of Allaah and then spends for Allaah's pleasure shall be rewarded with seven hundred thousand Dirhams for every Dirham (that he spends)." Rasulullaah then recited the following verse:

وَاللَّهُ يُضِيفُ لَمَّا يَشَأَّ (سُورَةُ البَقَارَةِ: ۲۶۱)

And Allaah multiplies (rewards) for whoever He wills. {Surah Baqara, verse 261} (2)

In the chapter entitled "Rasulullaah Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause", it has already been narrated how much was spent by Sahabah such as Hadrat Abu Bakr, Hadrat Umar, Hadrat Uthmaan, Hadrat Talha, Hadrat Abdur Rahmaan bin Auf, Hadrat Abbaas, Hadrat Sa'd bin Ubaadah, Hadrat Muhammad bin Maslama and Hadrat Aasim bin Adi. More details will be mentioned in a forthcoming chapter specifically dealing with the spending of the Sahabah.

Proceeding in Jihaad in the Path of Allaah with a Sincere Intention

There Shall be no Rewards for the person whose Intention is to Gain Fame and Fortune

Hadrat Abu Hurayra narrates that someone asked, "O Rasulullaah! (Tell me about) A person who intends to wage Jihaad and also has the intention of earning some worldly profits." Rasulullaah replied, "He shall not be rewarded." Regarding this to be a very serious matter, the Sahabah said to the person, "Please repeat what you have asked Rasulullaah. Perhaps you did not explain yourself to him properly." The man asked for the second time, "O

(1) Tabraani, Haythami (Vol.5 Pg.282) has commented on the chain of narrators.
(2) Qazweeni, as quoted in Jamul Fawaaid (Vol.2 Pg.3).
Rasulullaah ﷺ! (Tell me about) A person who proceeds in Jihaad with the intention of earning some worldly profits?" Rasulullaah ﷺ repeated, "He shall not be rewarded." Again regarding this to be a very serious matter, the Sahabah ﷺ instructed the person to again repeat the question. The man asked for the third time, "O Rasulullaah ﷺ! (Tell me about) A person who proceeds in Jihaad with the intention of earning some worldly profits?" Rasulullaah ﷺ again repeated, "He shall not be rewarded." (1)

Hadhurat Abu Umaamah ﷺ narrates that a man approached Rasulullaah ﷺ with the query, "Tell me about a person who wages Jihaad in search of fame and fortune. What is there for him?" "There shall be nothing for him," replied Rasulullaah ﷺ. When the man repeated his question three times, Rasulullaah ﷺ replied each time, "There shall be nothing for him." Thereafter, Rasulullaah ﷺ added, "Allaah accepts only those actions that are carried out solely for Him, through which His pleasure is sought." (2)

The Story of Quzmaan

Hadhurat Aasim bin Amr bin Qataadah ﷺ narrates that a man lived amongst them whose identity no one really knew. He was only known as Quzmaan. Whenever his name was mentioned, Rasulullaah ﷺ used to say, "He is from the inmates of Jahannam." He fought very fiercely during the Battle of Uhud and single-handedly killed seven to eight Mushrikeen. He was a true warrior. However, he was eventually incapacitated by a nasty wound. When he was carried to the Banu Zafar district, many Muslims said to him, "You fought with great courage today, O Quzmaan! Glad tidings to you!" He said, "Glad tidings for what? By Allaah! I fought only for the good name of my people. Had it not been for this, I would never have fought." When his wound became too much for him to bear, he took an arrow from his quiver and used it to commit suicide. (3)

The Story of Usayram

It is reported that Hadhrat Abu Hurayra ﷺ used to often ask (the people around him), "Tell me about the person who entered Jannah without ever performing a single salaah?" When the people were unable to identify the person, they asked Hadhrat Abu Hurayra ﷺ about him. Hadhrat Abu Hurayra ﷺ would then say, "He was Usayram from the Banu Abdul Ash'hal tribe (whose real name was) Amr bin Thaabit bin Qais." (One of the narrators) Hadhrat Husayn says that when he asked Hadhrat Mahmood bin Labeeb about the story of Hadhrat Usayram ﷺ, he narrated, "He always refused to accept Islaam when his people invited him. On the day that the Battle of Uhud was fought, it suddenly occurred to him to accept Islaam and he did so. He then took his sword and proceeded until he entered the flanks of the enemy. There he fought until a wound crippled him. As some people from the

(1) Abu Dawood, Ibn Hibbaan and Haakim in brief, as quoted in Targheeb wat Tarheeb (Vol.2 Pg.419).
(2) Abu Dawood and Nasa'ee, as quoted in Targheeb wat Tarheeb (Vol.2 Pg.421).
(3) Ibn Is'haaq, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.36).
Banu Abdul Ash'hal tribe were searching the battlefield for their dead, they suddenly saw Hadhrat Usayram and exclaimed, "By Allaah! This is Usayram! What has brought him here? We had left him behind (in Madinah) for he refused to accept the Kalimah." They therefore questioned him, "What has brought you here, O Amr? Was it the fondness of your people or your devotion to Islaam?" He replied, "It was my devotion to Islaam. I believed in Allaah and His Rasool, accepted Islaam, took my sword and marched with Rasulullah. I then fought until I was injured." It was not long after this that he passed away in their hands. When the incident was mentioned to Rasulullah, he said, "He is certainly from amongst the people of Jannah." 

Hadhrat Abu Hurayra narrates that because Hadhrat Amr bin Uqaysh had given out a loan on interest during the Period of Ignorance, he disliked accepting Islaam until he had received the payment. When the Battle of Uhud took place, he asked, "Where are my cousins?" When he was informed that they were at Uhud, he exclaimed, "At Uhud!" He then donned his helmet, mounted his horse and rode towards them. Seeing him arrive, the Muslims called out, "Go away, O Amr!" He responded by saying, "I have already accepted Imaan." He then fought fiercely until he was wounded and carried off to his family as a wounded man. Hadhrat Sa'd bin Mu'aadh then arrived there and asked his sister to ask Hadhrat Amr whether he fought because of his camaraderie (friendship, allegiance) with his people or because he felt for Allaah and His Rasool. Hadhrat Amr replied, "Because I felt for Allaah and His Rasool." He then passed away and entered Jannah even though he had never had the opportunity to perform a single salaah for Allaah.

The Story of a Bedouin

Hadhrat Shaddaad ibnul Haad narrates that a Bedouin once came to Rasulullah, accepted Imaan and became a devoted follower of Rasulullah. He then undertook to make Hijrah and stay with Rasulullah (in Madinah). After the Battle of Khaybar, much booty came to Rasulullah and he distributed it (amongst the Muslim soldiers). Rasulullah also stipulated a share for that particular Bedouin Sahabi and handed it over to his friends (to give it to him) since he was busy grazing the animals. When they came to give his share (of the booty) to him, the Sahabi asked, "What is this?" "It is your share of the booty that Rasulullah has stipulated for you," they replied. He said, "I did not follow him for this. Instead, I followed him so that I may die and enter Jannah when an arrow strikes me here." He then pointed towards his throat. Rasulullah said, "If you are true, Allaah will make it come true."

(1) Ibn Is'haaq, as quoted in Al Bidaaya wan Nihaya (Vol.4 Pg.37) with a reliable chain of narrators as confirmed in Isaaba (Vol.6 Pg.526). Abu Nu'aym has also reported the narration in his Ma'rifah, as quoted in Kanzul Ummaal (Vol.7 Pg.8). Ahmad has also reported the narration as quoted in Majma'uzZawaa'id (Vol.9 Pg.362).

(2) Abu Dawood and Haakim narrating from reliable sources as confirmed in Isaaba (Vol.2 Pg.526). Bayhaqi (Vol.9 Pg.167) has also reported the narration.
The Sahabah then engaged in battle against the enemy and (after fighting and being martyred) the Sahabi was brought to Rasulullah. He had been struck by an arrow at exactly the same spot he had pointed towards. Rasulullah asked, "Is it he?" When the Sahabah confirmed that it was him, Rasulullah said, "He was true to Allaah and Allaah made his intention come true." Rasulullah then shrouded the Sahabi in a coat that belonged to Rasulullah, after which he placed the corpse before him and led the Janaazah salaah (funeral prayer). Whilst making du'aa for the Sahabi, the following words of Rasulullah were heard: "O Allaah! Here lies Your servant who migrated in Your path. He was killed as a martyr and I am his witness."

The Story of a Black Sahabi

Hadhrat Anas narrates that a man came to Rasulullah saying, "O Rasulullah! I am a man with a black skin, an ugly face and without any wealth. Will I enter Jannah if I fight those people (the Kuffaar army)?" "Certainly," replied Rasulullah. The man then advanced and fought until he was martyred. When Rasulullah came by his corpse, Rasulullah said, "Allaah has beautified your face, made you fragrant and increased your wealth." (Addressing the Sahabah) Rasulullah then said, "I have seen his two wives from the wide-eyed damsels of Jannah pulling at his coat, disputing with each other about who will enter between his skin and his coat."

The Story of Hadhrat Amr bin Al Aas

Hadhrat Amr bin Al Aas narrates that Rasulullah once sent a message to him stating, "Get your clothes and weapons on and come to me." When he got to Rasulullah, Rasulullah said, "I wish to send you out in command of an army. Allaah will keep you safe and grant you much booty. I shall also grant you a fine portion of the booty." Hadhrat Amr bin Al Aas said, "O Rasulullah! I did not accept Islaam for wealth but accepted Islaam for the love of Islaam." Rasulullah said, "O Amr! Good wealth is a fine thing for a good man."

According to another narration, Hadhrat Amr bin Al Aas also said, "I accepted Islaam for the love of Islaam and to be with the Rasool of Allaah." Rasulullah said, "Indeed, but good wealth is a fine thing for a good man."

The Statements of Hadhrat Umar Concerning Martyrs

Hadhrat Abul Bakhtari Taa'ee narrates that many people in Kufa gathered with

(1) Bayhaqi and Nas'aee, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.191). Haakim (Vol.3 Pg.595) has also reported the narration.
(2) Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.191). Haakim has also reported the narration, as quoted in Targheeb wat Tarheeb (Vol.2 Pg.447).
(3) Ahmad, as quoted in Isaa'a (Vol.3 Pg.3).
(4) Tabraani in his Awsat and Kabeer, as quoted in Majma'uz Zawaa'id (Vol.9 Pg.353).
Hadhrat Abul Mukhtaar the father of Mukhtaar bin Abu Ubayd at the bridge of Abu Ubayd. This was the place where Hadhrat Abu Ubayd (Thaqafi) was martyred (along with his entire battalion in the year 13 A.H.). All were martyred save for two or three men who used their swords to attack the enemy lines with such force that they opened up a path for themselves through which to escape. They eventually reached Madinah.

As the three were sitting one day and discussing about the others (those who were killed in the battle), Hadhrat Umar came to them and asked, "Tell me what you have been discussing about them?" They replied, "We were seeking forgiveness on their behalf and making du’aa for them." Hadhrat Umar threatened, "You will have to tell me what you were saying about them otherwise you will receive harsh treatment from me." They said, "We were saying that they are martyrs."

Hadhrat Umar then said, "I swear by the Being besides Whom there is no deity, Who has sent Muhammad with the truth and without Whose command Qiyaamah will never take place! No living being knows what a dead person will receive by Allaah except for the Nabi of Allaah because Allaah has forgiven all his past and future errors. I swear by the Being besides Whom there is no deity, Who has sent Muhammad with the truth and guidance and without Whose command Qiyaamah will never take place! There are people who fight to show off, others who fight because of their tribal fanaticism, those who fight to attain worldly gain and those who fight for wealth. All those who fight will receive by Allaah only that which was in their hearts." (1)

Hadhrat Maalik bin Aws bin Hadathaan narrates that they were busy discussing an army that was martyred during the Khilaafah of Hadhrat Umar when one of them commented, "They were the workers of Allaah out in the path of Allaah so their rewards will be with Allaah." Another person observed, "Allaah will resurrect them (on the Day of Qiyaamah) according to the intentions they died with." To this, Hadhrat Umar remarked, "Correct. I swear by the Being Who controls my life that Allaah will certainly resurrect them according to the intentions they died with. There are people who fight for show and boasting while others fight with the intention of gaining things of this world. There are also those whom the battle takes by surprise and they have no option but to fight. Then there are those who fight with perseverance and with hope of rewards from Allaah. These are the true martyrs. In fact, even I have no idea of what will happen to me (in the Aakhirah) or of what will happen to you. All I do know is that the occupant of this grave (Rasulullaah) has all his past and future errors forgiven." (2)

Hadhrat Masrooq narrates that when mention was made of some martyrs in front of Hadhrat Umar, he addressed the people saying, "Whom do you regard to be martyrs?" The people replied, "O Ameerul Mu'mineen! Martyrs are those

(1) Kanzul Ummaal (Vol.2 Pg.292). Haaefidh Ibn Hajar has commented on the chain of narrators.
(2) Tammaam.
who are killed in these battles." When he received this reply, Hadhrat Umar said, "In that case, martyrs will be plenty. Let me enlighten you on the subject. Bravery and cowardliness are natural traits amongst people which Allaah places wherever He wills. The truly brave person is therefore the one who fights with fervour without caring whether he returns to his family. On the other hand, the coward is the one who flees from the battlefield on account of his wife. The true martyr is he who gives his life with the hope of earning rewards from Allaah. The true Muhaajir is he who leaves the acts that Allaah forbids and the true Muslim is he from whose tongue and hands other Muslims are safe." (1)

The Story of Hadhrat Abdullaah bin Zubayr and his Mother

Hadhrat Dimaam narrates that Hadhrat Abdullaah bin Zubayr sent a message to his mother (Hadhrat Asmaa) saying, "People have deserted me while those people (my enemies) are calling for a truce." Her reply was, "If you are out to revive the Book of Allaah and the Sunnah of Allaah's Nabi, then die on the truth. However, if you are out in search of worldly gain, then there is no good in you whether you are alive or dead." (2)

Obeying the Instructions of the Ameer when Proceeding in Jihaad in the Path of Allaah

Hadrat Abu Moosa Ash'ari Rebukes a Man who did not Carry out his Instructions

Hadrat Abu Maalik Ash'ari narrates, "Rasulullaah sent us on an expedition and appointed Hadhrat Sa'd bin Abi Waqqaas as our commander. We set out and later set up camp somewhere. When a man stood up to saddle his horse, I asked him where he was off to. He replied, 'I am off to get fodder.' I said, 'Do not do anything until we ask our Ameer.' We then went to Abu Moosa Ash'ari (in command of our battalion) and spoke to him about it. He said, 'It seems as if you want to return to you family.' When the man denied it, Abu Moosa Ash'ari cautioned him, 'Watch what you say.' 'No (I do not wish to return home),' repeated the man. Abu Moosa Ash'ari then said, 'You may proceed on the path of righteousness.' The man left and returned after a considerable portion of the night had passed. Hadhrat Abu Moosa Ash'ari asked, 'Did you perhaps go to your family?' When the man denied it, Hadhrat Abu Moosa Ash'ari cautioned, 'Watch what you say.' The man then admitted that he did. Hadhrat Abu Moosa Ash'ari then said, 'You went to your family in fire, sat there in fire and returned in fire. Now start afresh (to do good so that your sin should be annulled)." (3)

(1) Ibn Abi Shayba, as quoted in Kanzul Ummaal (Vol.2 Pg.292).
(2) Nu'aym bin Hammaad in his Fitan, as quoted in Kanzul Ummaal (Vol.7 Pg.57).
(3) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.3 Pg.169).
Staying Together While out In Jihaad in the path of Allaah

Rasulullaha Criticises Separating in Valleys and Sealing Roads

Hadrat Abu Tha'labah Khushani narrates that when the Muslims camped at a valley, they separated and dispersed. Rasulullaha said, "Your separating in valleys is from Shaytaan." Thereafter, whenever they set up camp, they would stay together. (1) Another narration(2) adds that (the Sahabah stayed so close together thereafter that) if a sheet was thrown over them, it would cover them all.

Hadrat Mu'aadh Juhani narrates that he was on a certain expedition with Rasulullaha when the Muslims (because they separated) they made the camp small (making it difficult for others to find space) and crowded the road (so that no one could pass). Rasulullaha then sent someone to announce, "There is no (rewards for) Jihaad for the person who makes the camp small or seals a road." (3)

Standing Guard While Out in the path of Allaah

Hadrat Anas bin Abi Marthad Ghanawi

Stands Guard

Hadrat Sahl bin Handhaliyya narrates that they marched with Rasulullaha for the Battle of Hunayn and were marching with great speed until the afternoon. Hadrat Sahl narrates further that he had completed the Zuhr salah with Rasulullaha when a horseman came to Rasulullaha saying, "O Rasulullaha! I rode ahead of you and got to the top of a certain mountain where I chanced to see the Hawaazin tribe watering their camels of their fathers along with their women, their animals and goats. They have all gathered at Hunayn. Rasulullaha smiled and said, "Inshaa Allaah, that will all be booty for the Muslims tomorrow."

Rasulullaha then announced, "Who will stand guard over us tonight?"

Hadrat Anas bin Abi Marthad Ghanawi said, "I will, O Rasulullaha!"

Rasulullaha then instructed him to get mounted. When he mounted his horse and came to Rasulullaha, Rasulullaha briefed him by saying, "Go to that ravine in front and get to the top of it. (Be vigilant as you stand guard there and) Let not the enemy deceitfully get to you tonight." The next morning, Rasulullaha went to the place where they performed salah and performed

(1) Abu Dawood and Nasa'ee, as quoted in Targheeb wat Tarheeb (Vol.5 Pg.40).
(2) Bayhaqi (Vol.9 Pg.152) and Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.3 Pg.341).
(3) Bayhaqi (Vol.9 Pg.152) as well as Abu Dawood, as quoted in Mishkaat (Pg.332)
two Rakaahs salaah. He then asked, "Do you people know anything about your rider?" "No," replied the Sahabah. "We know nothing of him."

The Iqaamah was then called out and as Rasulullaah led the salaah, he kept glancing towards the ravine. When Rasulullaah completed the salaah and had made the Salaam, he said, "Listen to the glad tidings that your rider has arrived." When the Sahabah looked between the trees of the ravine, they saw him come. He stopped before Rasulullaah, greeted with Salaam and said, "I went up to the highest point of the ravine as Rasulullaah had instructed me. In the morning I studied both walls of the ravine as Rasulullaah had instructed me. In the morning I studied both walls of the ravine but saw no one." Rasulullaah asked, "Did you dismount during the night?" "No," replied Hadhrat Anas bin Abi Marthad, "except for salaah and to relieve myself." Rasulullaah commented, "You have made it (Jannah) compulsory for yourself. (Your rewards are so great that) It matters not if you do no (Nafl) deeds after this." (1)

Another Sahabi Stands Guard

Hadhrat Abu Atiyya reports that Rasulullaah was once sitting when he was informed that a man had passed away. Rasulullaah asked, "Has any of you seen him do any good deed?" "Yes," replied another Sahabi, "I once stood guard with him in the path of Allaah." Rasulullaah and those with him stood up and Rasulullaah led the Janaazah salaah (funeral prayer) for the deceased. When the Sahabi was placed in the grave, Rasulullaah threw some sand with his hands and then said, "Although your companions think that you are amongst the inmates of Jahannam, I testify that you are from amongst the inhabitants of Jannah." Addressing Hadhrat Umar bin Khattaab, Rasulullaah then said, "Do not ask about the (evil) actions of people, but rather enquire about their (good deeds which are acts of) Islaam."(2)

Hadhrat Abu Atiyya narrates that when a person passed away during the time of Rasulullaah, some of the Sahabah said, "O Rasulullaah! Do not lead the Janaazah salaah for him." Rasulullaah then asked, "Has anyone seen him (do any good deed)." The Hadith continues further. (3)

Another narration from Hadhrat Abu Aa'idh states that Rasulullaah once left for the Janaazah of a Sahabi. When the deceased was placed (before Rasulullaah), Hadhrat Umar bin Khattaab said, "Do not lead the Janaazah salaah for him, O Rasulullaah, because he was a sinful man." Rasulullaah then turned to the other Sahabah and asked, "Has anyone seen him (do any good deed)." The Hadith continues further like the one quoted above. (4)

(1) Abu Dawood and Bayhaqi (Vol.9 Pg.149). Abu Nu’aym has also reported the narration, as quoted in Muntakhab (Vol.5 Pg.143).

(2) Tabraani. Haythami (Vol.5 Pg.288) has commented on the chain of narrators.

(3) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.2 Pg.291).

(4) Bayhaqi in Shu’abul Imaan, as quoted in Mishkaat Pg. 328.
Hadhrat Abu Rayhaana ⲱ ⲫ ⲱ and Hadhrat Ammaar ⲱ ⲫ ⲱ and Hadhrat Abbaad ⲱ ⲫ ⲱ stand guard

The Hadith of Hadhrat Abu Rayhaana ⲱ ⲫ ⲱ has passed in the chapter entitled "Enduring Extreme Cold when Inviting People Towards Allaah" (1) In the narration, he states, "Rasulullaah Ⲱ ⲱ announced, 'Who will stand guard over us tonight? I shall make such a du'a for him, the virtues of which he will certainly receive.' A man from the Ansar stood up and volunteered. When Rasulullaah Ⲱ ⲱ asked who he was, he gave his name. Rasulullaah Ⲱ ⲱ asked him to come closer and when he did, Rasulullaah Ⲱ ⲱ held a part of his clothing and started making du'a for him. When I heard the du'a, I also volunteered. Rasulullaah Ⲱ ⲱ asked me who I was and I informed him that I was Abu Rayhaana. Rasulullaah Ⲱ ⲱ then made a du'a for me that was shorter than the one he made for the other person. Thereafter, Rasulullaah Ⲱ ⲱ said, 'The fire of Jahannam has been forbidden for the eye that stands guard in the path of Allaah.' " (2)

In the chapter entitled "Performing Salaah While Out in the path of Allaah" (3), the narration is reported by Hadhrat Jaabir ⲱ ⲱ in which it is mentioned that Rasulullaah Ⲱ ⲱ asked, "Who shall stand guard over us tonight?" A volunteer from amongst the Muhaajireen and another from amongst the Ansar stood up and said, "We shall do so, O Rasulullaah Ⲱ ⲱ!" Rasulullaah Ⲱ ⲱ gave them instructions to stand guard at the mouth of the valley. The two volunteers were Hadhrat Ammaar bin Yaasir ⲱ ⲱ ⲱ and Hadhrat Abbaad bin Bishr ⲱ ⲫ ⲱ. The Hadith continues further as already narrated. (4)

Enduring Illness while in Jihaad in the path of Allaah

The Story of Hadhrat Ubay bin Ka'b ⲱ ⲱ ⲱ and His Du'aa to be able to Endure Fever

Hadhrat Abu Sa'eed Khudri ⲱ ⲫ ⲱ narrates that Rasulullaah Ⲱ ⲱ said, "Whenever a Mu'min is hurt on his body, Allaah uses it as a means to annul some of his sins." Hadhrat Ubay bin Ka'b ⲱ ⲱ ⲱ then prayed, "O Allaah! I beseech You to allow a fever to afflict the body of Ubay bin Ka'b until the day he meets you (until I die). However, it should not prevent him from salaah, fasting, Hajj, Umrah or Jihaad in Your path." A fever then overcame him where he stood and did not leave him until he passed away. Even while suffering the fever, he was always present for salaah, observed his fasts, performed Hajj and Umrah and participated in military expeditions. (5)

Hadhrat Abu Sa'eed Khudri ⲱ ⲫ ⲱ narrates that a person came to Rasulullaah Ⲱ ⲱ Under the subheading "The Sahabah ⲱ ⲫ ⲱ Dig the Trench in Extreme Cold". (2) Ahmad, Nasa’ee, Tabraani and Bayhaqi.

(3) Under the subheading "The Salaah of Hadhrat Abbaad bin Bishr ⲱ ⲫ ⲱ In the Path of Allaah". (4) Ibn Is’haaq.

(5) Ibn Asaakir.
and asked, "Tell me what we receive in exchange for these illnesses that keep afflicting us?" Rasulullaah replied, "They annul sins." He Ubay asked, "Even if it is something mild?" Rasulullaah said, "Even if it be a prick of a thorn or something milder." It was then that Hadhrat Ubay prayed to Allaah that fever should never leave him until his death but should not prevent him from Hajj, Umrah, Jihaad in the path of Allaah or salaah in congregation. Whenever someone touched him, the heat of the fever could be felt. This continued until the day he passed away. (1)

**Enduring Injuries while in Jihaad in the path of Allaah**

**The Injuries that Rasulullaah Suffered**

Hadhrat Jundub bin Sufyaan reports that as Rasulullaah was walking, his foot struck a stone and he fell. This caused his finger to start bleeding. Rasulullaah then said:

*You are merely a finger that is bleeding*

*But whatever you suffer is in the path of Allaah*

The Hadith of Hadhrat Anas has already passed in the chapter entitled "Rasulullaah Endures Hardship and Difficulty when Giving Da’wah towards Allaah". (2) There he narrates that the canine teeth of Rasulullaah were broken during the Battle of Uhud and he was also severely injured on the head. The Hadith is narrated by Bukhari, Muslim and others.

**The Injuries Sustained by Hadhrat Talha bin Ubaydillah and Hadhrat Abdur Rahmaan bin Auf**

The Hadith has also passed(3) in which Hadhrat Aa’isha narrates that whenever Hadhrat Abu Bakr spoke about the Battle of Uhud, he would say, "Every credit for that day goes to Talha." Later on in the narration, Hadhrat Abu Bakr says further, "When we reached Rasulullaah, his canine tooth was already broken and his face was injured when two links of his helmet pierced his cheeks. Rasulullaah said, 'See to your companion!'" Rasulullaah was referring to Talha who had become weak due to loss of blood. Later on in the Hadith, Hadhrat Abu Bakr continues, "After tending to Rasulullaah, we went to Talha who had fallen into a ditch. He had suffered seventy odd injuries..."

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(1) Ibn Asaakir, Ahmad and Abu Ya’la, as quoted in *Kanzul Ummaal* (Vol.2 Pg.153). The author of *Isaaba* (Vol.1 Pg.20) states that the narration is also reported by Ahmad, Abu Ya’la, Ibn Abi Dunya, Ibn Hibbaan and Tabraani. Another narration of Ibn Asaakir appears in *Kanzul Ummaal* (Vol.7 Pg.2). Abu Nu’aym has also reported the narration from Hadhrat Ubay bin Ka’b in his *Hilya* (Vol.1 Pg.255).

(2) Under the subheading "The Hardship Rasulullaah Bore During the Battle of Uhud".

(3) Under the heading "Rasulullaah Endures Hardship and Difficulty when Giving Da’wah towards Allaah" and the subheading "The Hardship Rasulullaah Bore During the Battle of Uhud".
wounds inflicted by spears, arrows and swords. We then nursed him." (1)

Hadrat Ibraheem bin Sa'd says that the report reached him that during the Battle of Uhud, Hadrat Abdur Rahmaan bin Auf sustained twenty one wounds. An injury to his leg caused him to limp. (2)

The Injury of Hadrat Anas bin Nadhr

Hadrat Anas bin Maalik says that his paternal uncle, Hadrat Anas bin Nadhr, bitterly regretted his inability to participate in the battle of Badr. He addressed Rasulullaah saying, "I was unable to participate in the first opportunity to fight the Mushrikeen. If Allaah affords Muslim the opportunity to fight them, I shall (show my mettle and) Allaah will see what I can do."

Consequently, he participated in the battle of Uhud. When the Muslims suffered a reversal in the battle, he supplicated to Allaah saying, "O Allaah! I apologise for what they (the Mu'mineen) have done and I absolve myself from what they (the Kuffaar) have done." Saying this, he advanced into the enemy lines. He passed by Hadrat Sa'd bin Mu'aadh and said, "O Sa'd! I swear by the Rabb of (my father) Nadhar that I can smell the fragrance of Jannah coming from the direction of Uhud." Hadrat Sa'd later said, "O Rasulullaah! I would never have been able to do what he did."

Hadrat Anas bin Maalik reports that there were more than eighty sword, spear and arrow wounds on his body. When his corpse was found, it was badly mutilated and it was only his sister who could recognise his body and that too by his fingertips. Hadrat Anas bin Maalik says that they all believed that it was with reference to people like his uncle that Allaah revealed the verse:

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\text{(Surah Ahzaab, verse 23)}
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Among the Mu'mineen there are men who are true to the pledge they vow to Allaah (that they will fight in Jihaad until they die). Of them is he who has fulfilled his pledge (and has been martyred), and he who is waiting (to be martyred). They have not changed (their resolve) in the least (unlike the Munaafiqeen). (Surah Ahzaab, verse 23) (3)

Hadrat Anas bin Maalik narrates, "My paternal uncle after whom I was named did not participate in the Battle of Badr at the side of Rasulullaah. This was difficult for him to come to terms with and he would say, 'I missed the first battle that Rasulullaah fought. If Allaah affords me the opportunity to participate in another battle with Rasulullaah, Allaah shall certainly see what I can do.' He was afraid to say more than this. He then participated in the Battle of Uhud with Rasulullaah. There he passed by Sa'd bin Mu'aadh and said to him, 'Where are you off to, O Abu Amr? How wonderful is the

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(1) Tayaalisi, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.29).
(2) Abu Nu'aym, as quoted in Muntakhab (Vol.5 Pg.77).
(3) Bukhari, Muslim and Nasa'ee, as quoted in Targheeb wat Tarheeb (Vol.2 Pg.436). Ahmad and Tirmidhi have also reported the narration.
fragrance of Jannah that I smell coming from behind Mount Uhud!' He then fought until he was martyred. Over eighty sword, spear and arrow wounds were found on his body. His sister and my paternal aunt Rubayyi bint Nadhar said that she recognised his body only by his fingertips. It was then that Allaah revealed the following verse of the Qur'aan:

Among the Mu'mineen there are men who are true to the pledge they vow to Allaah (that they will fight in Jihaad until they die). Of them is he who has fulfilled his pledge (and has been martyred), and he who is waiting (to be martyred). They have not changed (their resolve) in the least (unlike the Munaafiqeen). {Surah Ahzaab, verse 23}

The Sahabah were of the opinion that this verse was revealed with reference to people like him.” (1)

The Wounds Sustained by Hadhrat Ja'far bin Abu Taalib

Hadrat Abdullaah bin Umar narrates, "Rasulullaah appointed Hadrat Zaid bin Haaritha as commander of the expedition to Mu'ta. Rasulullaah then added, 'If Zaid is killed, Ja'far should take command and if Ja'far is killed, then Abdullaah bin Rawaaha should take command.' I was with the Muslim army in this battle and when we searched for Ja'far bin Abu Taalib, we found him already dead. We counted over ninety sword and arrow wounds on his body.” Another narration adds that not a single wound was on the back of his body (indicating that he advanced all the time and never turned his back to the enemy). (2)

The Wounds Sustained by Hadhrat Sa'd bin Mu'aadh

Hadrat Amr bin Shurahbeel reports that when Hadrat Sa'd bin Mu'aadh was struck with an arrow during the Battle of Khandaq, his blood spilled on Rasulullaah. Hadrat Abu Bakr arrived and (seeing the condition of Hadrat Sa'd) said, "Oh, my back has been broken!” (This was an expression of shock.) After Rasulullaah bade him to be silent, Hadrat Umar arrived and exclaimed, "Innaa Lillaahi wa innaa Ilayhi Raaji'oon!” (3)

(1) Ahmad, Tirmidhi and Nasa'ee, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.32). Tsyaalisi, Ibn Sa'd, Ibn Abi Shayba, Haarith, Ibn Jarir, Ibn Mundhir, Ibn Abi Hattiim and Ibn Mardway have also reported the narration, as quoted in Kanzul Ummaal (Vol.7 Pg.15). Abu Nu'aym in his Hilya (Vol.1 Pg.121) and Bayhaqi (Vol.9 Pg.44) have reported it as well.
(2) Bukhari, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.245) and Tabraani, as quoted in Isaaba (Vol.1 Pg.238). Abu Nu'aym in Hilya (Vol.1 Pg.117) and Ibn Sa'd (Vol.4 Pg.26) have also reported the narration.
(3) Ibn Abi Shayba, as quoted in Kanzul Ummaal (Vol.8 Pg.122).
The Eye of Hadhrat Abu Sufyaan is Injured During the Battle at Ta’if

Hadhrat Sa’eed bin Ubayd Thaqafi reports, "During the battle at Ta’if, I spotted Abu Sufyaan bin Harb sitting and eating on the wall of Abu Yalla. I shot an arrow at him, which struck his eye. He then went to Rasulullaah and said, 'This eye of mine has been injured in the path of Allaah.' Rasulullaah said to him, 'If you wish, I could pray to Allaah to return the eye to you. If you wish otherwise, you could have Jannah (in return for your injury).’ Abu Sufyaan replied, 'Let it be Jannah instead.'" (1)

The Wounds Sustained to the Eyes of Hadhrat Qataadah bin Nu’maan and Hadhrat Rifaa’ah bin Raafi During the Battle of Badr

Hadhrat Qataadah bin Nu’maan narrates that when his eye was injured during the Battle of Badr, his eyeball hung on his cheek and the Sahabah wanted to cut it off. The rest of the Hadith will be quoted in the chapter concerning the manner in which the Sahabah received assistance. (2)

Hadhrat Rifaa’ah bin Raafi says, "The Mushrikeen amassed around Umayyah bin Khalaf during the Battle of Badr as we approached him. When I noticed that a portion of his armour was broken below his armpit, I struck the area with my sword. I was also struck by an arrow during the Battle of Badr because of which my eye was ruptured. Rasulullaah applied some of his saliva to the eye and prayed for me. I then experienced absolutely no pain." (3)

The Incident of Hadhrat Raafi bin Khadeej and two other Sahabah from the Banu Abdul Ash’hal Tribe

The incident reported by Hadhrat Yahya bin Abdul Hameed has already passed in which he narrates from his grandfather that an arrow struck Hadhrat Raafi bin Khadeej in the chest during either the Battle of Uhud or the Battle of Hunayn. He then went to Rasulullaah and asked him to remove the arrow. In the same chapter entitled "Enduring Injuries and Illness when Inviting People Towards Allaah", another narration from Hadhrat Abu Saa’ib states that a man from the Banu Abdul Ash’hal tribe reported, "My brother and I participated in the Battle of Uhud and we both returned wounded. When

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(1) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.5 Pg.307). Zubayr bin Bakkaar has also reported a similar narration, as quoted in Kanzul Ummaal (Vol.2 Pg.178).
(2) Baghawi and Abu Yalla.
(3) Bazzaar and Tabraani. Haythami (Vol.6 Pg.82) has commented on the chain of narrators.
(4) In the chapter entitled "Enduring Injuries and Illness when Inviting People Towards Allaah", under the subheading "The Story of Hadhrat Raafi bin Khadeej t".
(5) One of narrators Amr bin Marzooq is unsure which battle it was.
(6) Appearing under the subheading "The Incident of Two Men from the Banu Abdul Ash’hal Tribe During the Battle of Uhud".
Rasulullaah ﷺ's caller announced that we should march in pursuit of the enemy. I said to my brother or he said to me, 'Can we miss this opportunity to march with Rasulullaah ﷺ?' By Allaah! Although we had no transport to ride and we were both heavily wounded, we went with Rasulullaah ﷺ. Since my wounds were less serious than my brother's, I carried him when he could not manage and he walked at other times. In this manner, we eventually reached the place where the other Muslims were."

**The Wounds Sustained by Hadhrat Baraa bin Maalik ﷺ and How he Lost the Flesh on his Bones**

Hadhrat Anas ﷺ reports that during the battle against Musaylama (Kadhaab), Hadhrat Baraa ﷺ threw himself on to the people in the orchard (the defenders of Musaylama locked themselves in an orchard. Hadhrat Baraa ﷺ scaled the wall of the orchard to get in and) He then fought them (single-handedly) until he was able to open the gate of the orchard. Hadhrat Baraa ﷺ sustained over eighty arrow and sword wounds and had to be carried away to the camp for treatment. Hadhrat Khaalid ﷺ stayed with him (and nursed him) for a month. (1)

Hadhrat Is'haaq bin Abdullaah bin Abu Talha ﷺ narrates that Hadhrat Anas ﷺ and his brother were (fighting) at an enemy fortress in Hareeq, a place in Iraq. The Kuffaar were throwing hooks fixed to heated chains and when it caught hold of someone, they would pull him up to them (in the fortress). They managed to get hold of Hadhrat Anas ﷺ in this manner (and were pulling him in). However, Hadhrat Baraa ﷺ advanced, kept watch at the wall (for an opportunity) and then grabbed at the chain. He kept holding on to the (burning hot) chain until the rope gave way. When he then looked at his hand, the bone was visible because all the flesh on it had burnt away. In this way, Allaah had saved Hadhrat Anas bin Maalik ﷺ. (2)

Another narration states that the hooks caught Hadhrat Anas bin Maalik ﷺ and the Kuffaar started pulling at him until he was lifted off the ground. While his brother Hadhrat Baraa ﷺ was fighting the enemy, he was told to catch hold of his brother. He came running, jumped on to the wall and grabbed the chain as it kept turning. He then kept tugging the chain from the Kuffaar with his hands burning until the rope finally gave way. Thereafter when he looked at his hands and saw that the bone was visible because all the flesh on it had burnt away. (3)

**The Desire for Martyrdom and Praying for it**

Rasulullaah ﷺ Wishes to be Killed in the path of Allaah

Hadhrat Abu Hurayra ﷺ reports that he heard Rasulullaah ﷺ say, "I swear (1) Khalifah and Baqi bin Makhlad, as quoted in *Isaaba* (Vol.1 Pg.143).
(2) Tabraani, as quoted in *Isaaba* (Vol.1 Pg.143).
(3) Tabraani, as quoted in *Majma'uzZawaa'id* (Vol.9 Pg.325).
by the Being Who controls my life! I would not have missed a single expedition in the path of Allaah if it were not for many men who would dislike staying behind me and for whom I am unable to provide transport. I swear by the Being Who controls my life! I wish that I was killed in the path of Allaah and then given life again, then again killed and again given life, again killed and given life once more and then killed." (1)

Hadhrat Abu Hurayra narrates that Rasulullah said, "Allaah stands surety for the person who goes out in the path of Allaah. (Allaah says) For the person who leaves home for no other reason but to strive in My path with belief in Me and belief in My Ambiyaa, I stand guarantee to either enter him into Jannah (if he is martyred) or (if he survives) to return him to his family together with great rewards or a share of the booty. I swear by the Being Who controls the life of Muhammad! Every wound sustained in the path of Allaah shall appear on the Day of Qiyaamah as (fresh as) it was the day it took place. While the colour shall be that of blood, the smell will be the fragrance of musk. I swear by the Being Who controls the life of Muhammad! Had it not been for the difficulty it would cause to the Muslims, I would not have missed a single expedition marching in the path of Allaah. However, neither can I provide nor do they have the necessary means of transport (to proceed in the path of Allaah) and (without transport) they will find it most distressing to stay behind me. I swear by the Being Who controls the life of Muhammad! I wish that I was killed in the path of Allaah and then given life again, then again killed and again given life, again killed and given life once more." (2)

Hadhrat Umar Wishes for Martyrdom

Hadhrat Qais bin Abi Haazim narrates that Hadhrat Umar once delivered a sermon in which he said, "There is a palace in the everlasting Jannah that has five hundred doors. At each door there are five thousand wide-eyed damsels. None but a Nabi can enter it." He then turned to the grave of Rasulullah and said, "All the best to you, O occupant of this grave." Thereafter, he continued, "Or a Siddeeq (may enter it)." He then turned to the grave of Hadhrat Abu Bakr and said, "All the best to you, O Abu Bakr." Then he continued saying, "Or a martyr (may enter it)." He then turned to himself saying, "How will you ever attain martyrdom, O Umar?" He then added, "The same Allaah Who took me out of Makkah to migrate to Madinah has the power to pull martyrdom to me." (3) Hadhrat Abdullaah bin Mas'ood says, "Allaah then gave martyrdom to him at the hands of the worst of creation who was a slave of Mughiera." (4) Hadhrat Aslam narrates that Hadhrat Umar used to make the following dua'a: "O Allaah! Bless me with martyrdom in Your path and make my death in

(1) Bukhari.
(2) Muslim (Vol.2 Pg.133). Ahmad and Nasa'ee have also reported the narration, as quoted in Kanzul Ummaal (Vol.2 Pg.255).
(3) Tabraani and Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.7 Pg.275).
(4) Tabraani, as quoted in Majma'uz Zawaa'id (Vol.9 Pg.55) where Haythami has commented on the chain of narrators.
Another narration from Hadhrat Hafsa states that Hadhrat Umar prayed, "O Allaah! Let me be killed in Your path and have my death in the city of Your Nabi." When Hadhrat Hafsa asked him how this was possible, he replied, "Allaah shall make it happen when He wills." (2)

**Hadhrat Abdullaah bin Jahash Wishes for Martyrdom**

Hadhrat Sa'd bin Abi Waqqas says that on the day that he Battle of Uhud was to take place, Hadhrat Abdullaah bin Jahash said to him, "Will you not make du'aa to Allaah?" The two men then stepped aside and Hadhrat Sa'd prayed, "O my Rabb! When we meet the enemy, let me clash with an excellent fighter and fierce warrior. Let me engage him in fierce combat and let him also fight aggressively. Thereafter, allow me to gain the upper hand over him, kill him and have his possessions as booty." Hadhrat Abdullaah bin Jahash said "Aameen" to the du'aa.

Thereafter, Hadhrat Abdullaah bin Jahash prayed, "O Allaah! Allow me to meet in combat a man who is a fierce warrior and an excellent fighter. Let me fight him for You and let him also fight back. Let him then kill me and sever my nose and my ears and then when I meet You tomorrow You may ask, 'Who has severed your nose and ears?' I may then reply, 'It was done for Your pleasure and the pleasure of Your Rasool.' You may then confirm by saying, 'You have spoken the truth.'"

(Narrating the account) Hadhrat Sa'd said, "O my son! The du'aa of Abdullaah bin Jahash was better than mine. By the end of the day, I saw his nose and ears strung in a thread." (3)

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Abdullaah bin Jahash said, "O Allaah! I beseech You on oath that I should meet an enemy tomorrow who should kill me, tear my belly open and then sever my nose and my ears. You should then ask me (on the Day of Qiyaamah) why this has happened so that I may reply, 'It was for You.'" Hadhrat Sa'eed bin Musayyib says, "I have strong hope that just as Allaah fulfilled the first part of his entreaty, Allaah will also fulfil the last part." (4)

**Hadhrat Baraa bin Maalik Hopes for Martyrdom**

Hadhrat Anas reports that Rasulullaah said, "There are many people

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(1) Bukhari.
(2) Ismaa'eell, as quoted in *Fatihul Baari* (Vol.4 Pg.71).
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.301). The narration is also reported by Baghawi as quoted in *Isaaba* (Vol.2 Pg.278), by Ibn Wahab as quoted in *Istu'aab* (Vol.2 Pg.274) and by Bayhaqi (Vol.6 Pg.207). Abu Nu'aym in *Hilya* (Vol.1 Pg.109) has also reported the narration without the du'aa of Hadhrat Sa'd. He suffices with the du'aa of Hadhrat Abdullaah bin Jahash only.
(4) Haakim (Vol.3 Pg.200) with commentary on the chain of narrators. Ibn Shaheen and Ibn Mubaarak in his *Jhaad* have also reported the narration, as quoted in *Isaaba* (Vol.2 Pg.287). Abu Nu'aym in *Hilya* (Vol.1 Pg.109) and Ibn Sa'd (Vol.3 Pg.63) have also reported the narration.
wearing two old pieces of cloth and who are not given any attention but Allaah will certainly fulfil their vows if they make any. Amongst them is Baraa bin Maalik. When the Battle for Tustar was raging and the Muslims were suffering a reverse, they said, "O Baraa! Make a vow to your Rabb (so that we could win the battle)." He then prayed, "(O Allaah! I swear in Your name that) You should give us the shoulders of the enemy in our hands and allow me to meet with Your Nabi." He was then martyred.

Hadhrat Anas narrates that Rasulullaah said, "There are many weak people whom others regard as weak and who wear two old pieces of cloth. However, Allaah will certainly fulfil their vows if they make any in His name. Amongst them is Baraa bin Maalik." Hadhrat Baraa once clashed with a Mushrikeen army who had inflicted heavy casualties to the Muslims. The Muslims therefore called to him saying, "O Baraa! Rasulullaah had mentioned that Allaah would certainly fulfil the vows you make. Therefore make a vow to your Rabb." Hadhrat Baraa then said, "O my Rabb! I make a vow in Your name that You should give us their shoulders." (Allaah then gave the Muslims victory.) Thereafter the Muslims clashed with an enemy at the bridge of the town Sus where the Mushrikeen again inflicted heavy casualties to the Muslims. Again the Muslims called to Hadhrat Baraa to make a vow to Allaah. Consequently, Hadhrat Baraa prayed, O Allaah! I make a vow in Your name that You should give us the shoulders of the enemy in our hands and allow me to meet with Your Nabi." The Muslims were then given victory and Hadhrat Baraa was martyred.

Hadhrat Humama Hopes for Martyrdom

Hadhrat Humayd bin Abdur Rahmaan Himyari narrates that a Sahabi by the name of Hadhrat Humama once fought a battle in Isfahan during the Khilafah of Hadhrat Umar when he prayed thus: "O Allaah! Humama claims that he loves to meet You. O Allaah, if he is true, grant him the resolve (to search for martyrdom) and if he is false, then give him death in Your path even though he dislikes it." The remainder of the Hadith states that he was finally martyred and that Hadhrat Abu Moosa Ash'ari also testified that he was a true martyr.

A narration of Imaam Ahmad adds that Hadhrat Humama also said, "Give Humama death in Your path even though he dislikes it. O Allaah! Let Humama not return home from this journey. He passed away on the journey. One of the narrators called Affaan once said that Hadhrat Humama was afflicted with a stomach disease because of which he passed away in Isfahan. After his death) Hadhrat Abu Moosa Ash'ari said, "O people! By Allaah as far as we

(1) Abu Nu'aym, as quoted in Kanzul Ummaal (Vol.7 Pg.11) and Tirmidhi, as quoted in Isaaba (Vol.1 Pg.144).
(2) Haakirn (Vol.3 Pg.292), narrating from reliable sources as confirmed by Dhahabi, Abu Nu'aym in Hilya (Vol.1 Pg.7) has also reported the narration.
(3) Abu Dawood, Musaddad, Haarith, Ibn Abi Shaybah and Ibn Mubaarak, as quoted in Isaaba (Vol.1 Pg.355).
have heard from our Nabi and as far as our knowledge reaches, Humama passed away as a martyr." (1)

**Hadhraat Nu‘maan bin Muqarrin Hopes for Martyrdom**

Hadhraat Ma‘qal bin Yasaar reports that Hadhraat Umar once consulted with the Hurmuzaan (a Persian leader who accepted Islaam after being defeated by the Muslims). Hadhraat Umar asked, "What are your opinions? Should we start with Faaris, Azerbaijan or Isfahan?" Hurmuzaan replied, "Faaris and Azerbaijan are wings while Isfahan is the head. If you cut one wing, the other wing will take over but if you cut the head, both wings will become useless. Start with the head." Hadhraat Umar then entered the Masjid where he found Hadhraat Nu‘maan bin Muqarrin performing salaah. Hadhraat Umar sat beside Hadhraat Nu‘maan and when he had completed his salaah, Hadhraat Umar said, "I wish to appoint you as commander." Hadhraat Nu‘maan said, "Not as a collector but as a warrior." "As a warrior indeed," confirmed Hadhraat Umar. Hadhraat Umar then sent him to Isfahan.

In the remainder of the Hadith, it is reported that Hadhraat Mughiera said to Hadhraat Nu‘maan, "May Allaah have mercy on you! Launch the attack because we are being pressed (the arrows of the enemy are coming fast and furious)." Hadhraat Nu‘maan replied, "You are undoubtedly a man of many virtues. However, I have fought with Rasulullaah whenever he did not launch an attack at the beginning of the day, he would postpone it for the time when the sun had passed the meridian, when the wind started to blow and Allaah's help would descend."

Thereafter, Hadhraat Nu‘maan said, "I shall wave my flag thrice. When I wave it the first time, every man should attend to the call of nature and then perform wudhu. When I wave it the second time, every man should check his weapons and shoe straps and fix them. Then when I wave it for the third time, you should attack and should not turn your attention to each other. If Nu‘maan is killed, none should turn their attention to him either for I am to make a du‘aa to Allaah which I stress that every person say Aameen to. (He then made the du‘aa saying) O Allaah! Grant Nu‘maan martyrdom today with your assistance to the Muslims and make them victorious."

Hadhraat Nu‘maan then waved his flag the first time, followed by the second and then the third. He then wore his armour and launched the attack. He was the first to fall in battle. Hadhraat Ma‘qal reports, "I went up to Hadhraat Nu‘maan but then recalled his instruction. I therefore marked the spot and proceeded. Whenever we killed an enemy soldier, his companions immediately became oblivious of us (to tend to him). (The Persian leader) Dhul Haajibayn fell from his mule, causing his abdomen to cut open. Allaah then

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(1) Ahmad. Haythami (Vol.9 Pg.400) has commented on the chain of narrators. Abu Nu‘aym has also reported the narration, as quoted in Muntakhab (Vol.5 Pg.170).
granted us victory. I then went to Hadhrat Nu'maan with a container of water. As I washed the sand from his face, he asked who I was. When I informed him that I was Ma'qal bin Yasaar, he asked, 'What has happened to the Muslims?' 'Allaah has given them victory,' I replied. He then said, 'All praise to Allaah! Write to Hadhrat Umar informing him of this.' It was then that his soul departed."

Hadhrat Jubayr has narrated the Battle of Nahaawind in detail. In his narration he quotes (the following words of Hadhrat Nu'maan), "Whenever Rasulullah fought a battle and did not launch an attack at the beginning of the day, he did not rush until the time of (Zuhr) salaah had arrived, the winds started to blow and the battle could take place in a pleasant manner. It was this practice of Rasulullah that prevented me from attacking. (He then prayed) O Allaah! Bring comfort to my eyes today by granting such a victory to the Muslims that gives honour to Islaam and disgrace to the Kuffaar. Thereafter, grant me death as a martyr." He then address the Muslims saying, "Say 'Aameen', may Allaah bless you." The others then said "Aameen" and started to weep. (2)

The Enthusiasm of the Sahabah to Die and Give their Lives in the path of Allaah

The Incident of Hadhrat Khaythama and his son

Hadhrat Sulaymaan bin Bilaal narrates that as Rasulullah was leaving for the Battle of Badr, Hadhrat Sa'd bin Khaythama and his father Hadhrat Khaytama both decided to leave with Rasulullah. When Rasulullah heard about this, he instructed that only one of them should leave and (to decide who it would be) that they draw lots. It was then that Hadhrat Khaytama said to his son Sa'd, "One of us will have to remain behind. Why don't you stay with the women?" Hadhrat Sa'd replied, "Had it not been to attain Jannah, I would have certainly given you preference (to have it your way). However, I really do aspire for martyrdom on this trip." When they drew lots, Hadhrat Sa'd's name was drawn. He therefore left for Badr with Rasulullah where he was martyred by Amr bin Abd Wadd. (3)

The Martyrdom of Hadhrat Ubaydah bin Haarith

Hadhrat Muhammad bin Ali bin Husayn narrates that when Utba called for challengers during the Battle of Badr, Hadhrat Ali bin Abi Taalib stood up

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(1) Tabari (Vol.4 Pg.249).
(2) Tabari (Vol.4 Pg.235). Tabraani has also reported the narration of Hadhrat Ma'qal bin Yasaar. Haythami (Vol.6 Pg.217) has commented on the chain of narrators. Haakim (Vol.3 Pg.293) has also reported the narration of Hadhrat Ma'qal in detail.
(3) Haakim (Vol.3 Pg.189). Ibn Mubaarak has also reported the narration, as quoted in Isaba (Vol.2 Pg.25).
to challenge Waleed bin Utba. The two were young and of equal physique. By turning the palm of his hand and placing it on the ground, the narrator indicated that Hadhrat Ali floored Waleed and killed him. Thereafter, Shayba bin Rabee’ah stood up and Hadhrat Hamza got up to accept the challenge. These two men were also of equal build. Raising his hands even higher, the narrator indicated in a like manner that Hadhrat Hamza killed Shayba. Thereafter, when Utba stood up, Hadhrat Ubaydah bin Haarith got up to accept his challenge. The narrator pointed to two pillars and added that the two men were like those pillars. When the two men exchanged blows, the blow of Hadhrat Ubaydah left Utba’s left arm dangling. However, Utba got close and struck at Hadhrat Ubaydah’s leg with his sword, severing his calf. Hadhrat Ali and Hadhrat Hamza then returned and settled Utba’s affair. They then carried Hadhrat Ubaydah away to Rasulullaah Beneath a canopy. When they made him over to Rasulullaah, the Nabi of Allah made him lie down. Rasulullaah took his head on his lap and started to wipe the dust from his face when Hadhrat Ubaydah said, “O Rasulullaah! Had Abu Taalib seen me now, he would be convinced that his words are more applicable to me than him when he said (with regards to protecting Rasulullaah):

\[\text{وَسِلَّمَهُ حَتَّى تَصَرَّعَ حَوْلَةً وَنَذَّلَّ عَنْ أَبْنَاتِي وَأَحْلَالِي}
\]

\[\text{We shall protect him until we are wounded and fall dead around him}
\]

\[\text{Being totally oblivious of our own children and wives}
\]

Hadhrat Ubaydah then asked, "Am I not a martyr?" "Certainly," replied Rasulullaah, "and I am witness to the fact." He then passed away. Rasulullaah buried him in (a valley called) Safraa and himself went into the grave (to lay the body). Rasulullaah had never before that entered the grave of any person. (1)

Hadhrat Zuhri narrates that when Hadhrat Ubaydah and Utba exchanged blows, the blow of each one incapacitated the other. Returning to the battlefield, Hadhrat Ali and Hadhrat Hamza approached Utba and killed him. They then carried their companion away. When they came to Rasulullaah, Hadhrat Ubaydah’s leg was severed and his arteries were bleeding profusely. When the two men brought Hadhrat Ubaydah to Rasulullaah, he asked, "Am I not a martyr, O Rasulullaah?" "Certainly," came the reply. Hadhrat Ubaydah then said, "Had Abu Taalib been alive, he would be convinced that his words are more applicable to me than him when he said:

\[\text{وَسِلَّمَهُ حَتَّى تَصَرَّعَ حَوْلَةً وَنَذَّلَّ عَنْ أَبْنَاتِي وَأَحْلَالِي}
\]

\[\text{We shall protect him until we are wounded and fall dead around him}
\]

\[\text{Being totally oblivious of our own children and wives}
\]

(1) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.5 Pg.272).
During the Battle of Uhud

The Incident of Hadhrat Umar and his brother Zaid Concerning not Wearing Armour with the Intention of being Martyred

Hadhrat Abdullaah bin Umar narrates that on the day that the Battle of Uhud was fought, Hadhrat Umar said to his brother, "Take my armour, dear brother." His brother replied, "I desire martyrdom just as you do." They both therefore left the armour. (1)

Hadhrat Ali Resolves to Fight to Death

Hadhrat Sa'eed bin Mansoor reports that Hadhrat Ali said, "Once the people had left Rasulullaah during the Battle of Uhud, I looked through all the dead and did not see Rasulullaah there. I then said to myself, 'By Allaah! It is impossible for Rasulullaah to flee and I do not see him amongst the dead. I think that Allaah has become angry with us because of what we did and had lifted his Nabi. It is therefore best for me to fight until I am killed.' I then broke the sheath of my sword and attacked the Mushrikeen. When they gave way, I suddenly saw Rasulullaah in their midst." (2)

The Incident of Hadhrat Anas bin Nadhar

Hadhrat Qaasim bin Abdur Raheemaan bin Raafi who belonged to the Banu Adi bin Najjaar tribe narrates that Hadhrat Anas bin Nadhar the uncle of Hadhrat Anas bin Maalik came across some men from the Muhaajireen and the Ansaar (during the Battle of Uhud) who had lost all morale to fight. Amongst them was Hadhrat Umar bin Khattaab and Hadhrat Talha bin Ubaydillaah. Hadhrat Anas bin Nadhar asked them, "What makes you sit here?" "Rasulullaah has been martyred," they replied. He then said to them, "What is the use of living after him? Stand up and die for that which Rasulullaah died for!" He then faced the enemy and fought until he was killed. (3)

The Incident of Hadhrat Thaabit bin Dahdaaha

Hadhrat Abdullaah bin Ammaar Khatmi reports that Hadhrat Thaabit bin Dahdaaha came before the Muslims during the Battle of Uhud when they were all scattered and without morale. He shouted, "O assembly of Ansaar! Come to me! Come to me! I am Thaabit bin Dahdaaha! If Muhammad has been killed, remember that Allaah is Living and never dies. Fight for your Deen, Allaah shall give you victory and shall assist you." A group of the Ansaar jumped towards him and Hadhrat Thaabit started attacking the Kuffaar with the Muslims by his side.

A fully armed and powerful battalion stood before them comprising of leading

(1) Tabraani narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.298). Ibn Sa'd (Vol.3 Pg.275) and Abu Nu'aym in Hilya (Vol.1 Pg.367) have also reported the narration.
(2) Abu Ya'la, Ibn Abi Aasim, Boraqi and Sa'eed bin Mansoor, as quoted in Kanzul Ummaal (Vol.5 Pg.274). Haythami (Vol.6 Pg.112) has commented on the chain of narrators.
(3) Ibn Is'haaq, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.34).
commanders such as Khaalid bin Waleed, Amr bin Al Aas, Ikrama bin Abu Jahal and Daraar bin Khattaab. A fierce fight ensued and Khaalid bin Waleed lunged a spear at Hadhrat Thaabit, which went through his body. He then fell as a martyr. All the Ansaar with him also fell as martyrs. They are reputed to be the last Muslims to fall (during that battle). (1)

The Incident of a Muhaajir and an Ansaari

Hadhrat Abu Najeeh reports that during the Battle of Uhud, a Muhaajir passed by an Ansaari lying in a pool of blood. The Muhaajir said to the Ansaari, "Do you know that Muhammad has been martyred?" The Ansaari responded by saying, "If Muhammad has been martyred, then (his duty is complete because) he has already passed on the message. You people should continue fighting for your Deen." It was then that Allaah revealed the verse:

(2) Quran: Aal Imraan, verse 14

Muhammad is but a Rasool (of Allaah). Indeed many Rusul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself). Allaah shall soon reward the grateful ones (so be firm and strive for His Deen). {Surah Aal Imraan, verse 144}

The Incident of Hadhrat Sa'd bin Rabee

Hadhrat Zaid bin Thaabit narrates, "During the Battle of Uhud, Rasulullaah sent me to look for Hadhrat Sa'd bin Rabee. Rasulullaah instructed, 'If you see him, convey my Salaams to him and tell him that Rasulullaah asks how he is keeping.' I searched for him amongst the dead and found him in his dying moments with seventy wounds inflicted by swords, spears and arrows. I informed him that Rasulullaah had sent Salaams and wished to know how he was feeling. He said, 'Salaams to Rasulullaah and to you. Tell Rasulullaah that I can smell the fragrance of Jannah and tell my Ansaaar brothers that they will have no excuse to offer before Allaah if the Kuffaar reach him while they have the power to wink an eye.' He then passed away. May Allaah shower His mercy on him." (3)

Another narration reported by Abdur Rahmaan bin Abu Sa'sa'a states that Rasulullaah said, "Who will see what has happened to Sa'd bin Rabee for me?" The rest of the Hadith is similar to the one above. It states also that Hadhrat Sa'd said, "Inform Rasulullaah that I am amongst the dead. Also

(1) Waaqidi, as quoted in Isti'aab (Vol.1 Pg.194).
(2) Bayhaqi in Dala'il unnubuwwah, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.31).
(3) Haakim (Vol.3 Pg.201) narrating from reliable sources as confirmed by Dhahabi.
convey my Salaams to him and tell him that Sa'd says, 'May Allaah reward you with the best rewards on our behalf and on behalf of the entire Ummah.' (1)

The Incident of Seven Men of the Ansaar Martyred During the Battle of Uhud

Hadhrat Anas narrates that when the Mushrikeen surrounded Rasulullaah during the Battle of Uhud, Rasulullaah was with seven men from the Ansaar and one from the Quraysh. Rasulullaah said, "Who will repulse them from us and be my companion in Jannah?" An Ansaari stepped forward and fought until he was martyred. When the Mushrikeen again surrounded Rasulullaah, he again announced, "Who will repulse them from us and be my companion in Jannah?" (Another Ansaari went forward and fought until he was also martyred. Rasulullaah and the others were repeatedly surrounded and repulsed by each one of the seven Ansaar until) Eventually all seven had been martyred. Rasulullaah then said, "We have not been fair to our companions (by leaving them to fight single-handedly)." (2)

Another narration from Hadhrat Jaabir states that after being overwhelmed during the Battle of Uhud, the Muslims dispersed from around Rasulullaah and the only people with him were eleven men from the Ansaar and Hadhrat Talha bin Ubaydillaah. Rasulullaah had begun climbing the mountain when the Mushrikeen caught up with him. Rasulullaah then asked, "Is there none to repulse them?" "I am here, O Rasulullaah!" responded Hadhrat Talha. "Stay where you are, O Talha," Rasulullaah instructed. One of the Ansaar then said, "I shall, O Rasulullaah!" As the Ansaar fought in their defence, Rasulullaah and the others with him continued climbing. The Ansaar was eventually martyred and the Mushrikeen were again catching up with Rasulullaah.

Rasulullaah again asked, "Is there none to repulse them?" When Hadhrat Talha again volunteered for the task, Rasulullaah gave him the same instruction as before. One of the Ansaar said, "Then I shall, O Rasulullaah!" As the Ansaar fought in their defence, the others continued climbing. This Ansaar was also martyred and the Mushrikeen again started catching up with Rasulullaah. Rasulullaah then repeated his request as before (every time an Ansaar was martyred defending them) to which Hadhrat Talha repeatedly volunteered himself. Rasulullaah however, kept holding him back, to which an Ansaar volunteered himself and received permission to fight. Each one then fought as the others had fought until none but Hadhrat Talha was left with Rasulullaah.

However, the Mushrikeen again surrounded Rasulullaah. When Rasulullaah announced, "Is there none to repulse them?" Hadhrat Talha replied,

(1) Haakim, narrating from Ibn Is'haaq. Dhahabi has commented on the chain of narrators. The complete narration of Ibn Is'haaq is reported in Al Bidaaya wan Nihaaya (Vol.4 Pg.39). Imaam Maalik has also reported the narration in his Mu'atta (Pg. 175) as has Ibn Sa'd (Vol.3 Pg.523).

(2) Ahmad and Muslim.
"I shall". Hadhrat Talha ﷺ then fought as much as all the previous Sahabah ﷺ combined. When his fingertips became severely injured, he exclaimed, "Hass!" (An Arabic expression roughly equivalent to "Oh Dear!"). Rasulullah ﷺ said to him, "Had you exclaimed Bismillaah, the angels would have lifted you to the heavens in full view of the people and enter you into the skies." Rasulullah ﷺ then climbed to the top of the mountain where he joined the other Sahabah ﷺ who had regrouped there. (1)

The Martyrdom of Hadhrat Yamaan ﷺ and Hadhrat Thaabit bin Qais ﷺ

Hadhrat Mahmoud bin Labeed says that when Rasulullah ﷺ marched to Uhud, Hadhrat Yamaan bin Jaabir ﷺ (the father of Hadhrat Hudhayfa ﷺ) and Hadhrat Thabit bin Qais ﷺ were taken to a fortress together with the women and children since they were very old men. The one said to the other, "Shame on you! What are we waiting for? By Allaah! What is left of any of our lives is equivalent to the amount of thirst a donkey can bear (of all animals, the donkey is least capable of enduring thirst). We shall have to die either today or tomorrow. Why don't we take our swords and join Rasulullah ﷺ?"

The two men then joined the Muslim army without the knowledge of anyone. While Hadhrat Thaabit bin Qais ﷺ was killed by the Mushrikeen, the father of Hadhrat Hudhayfa ﷺ was killed by the swords of the Muslims who did not recognise him. Hadhrat Hudhayfa ﷺ shouted, "My father! My father!" but the Muslims (who had killed him) truthfully said, "We swear by Allaah that we did not recognise him." Hadhrat Hudhayfa ﷺ acknowledged what they said by saying, "May Allaah forgive you for He is the Most Merciful of those who show mercy." When Rasulullah ﷺ wanted to pay the blood money, Hadhrat Hudhayfa ﷺ forgave it. This increased the status of Hadhrat Hudhayfa ﷺ in the eyes of Rasulullah ﷺ. (2)

Another narration adds that the two men also said, "We shall then join up with Rasulullah ﷺ. Perhaps Allaah shall bless us with martyrdom as we fight by the side of Rasulullah ﷺ." They then took their swords and joined up with the Muslim army without the knowledge of anyone. The concluding portion of this narration states that this (forgiving the blood money) considerably increased the status of Hadhrat Hudhayfa ﷺ in the eyes of Rasulullah ﷺ. (3)

During the Battle of Rajee

Hadhrat Aasim, Hadhrat Khubayb and their Companions are Martyred

Hadhrat Abu Hurayra narrates that Rasulullah ﷺ once sent an expedition on a spying duty under the command of Hadhrat Aasim bin Thaabit

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(1) Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.26).
(2) Haakim (Vol.3 Pg.202), narrating from reliable sources.
(3) Abu Nu'aym, as quoted in Muntakhab (Vol.5 Pg.167).
who was the maternal grandfather of Hadhrat Aasim bin Umar bin Khattaab . The expedition proceeded and was at a place between Usfaan and Makkah when their presence was reported to a clan from the Hudhayl tribe known as the Banu Lihyaan. With close to a hundred archers, the people of this tribe set out after the Sahabah and traced their tracks until they arrived at a place where the Sahabah had set up camp earlier. There they found some date stones from the provisions that the Sahabah had brought from Madinah. Seeing this, they said, "These are dates from Yathrib." They then continued tracing the tracks until they eventually caught up with the Sahabah.

Hadhrat Aasim and his companions took shelter on a hillock as the Banu Lihyaan surrounded them. The Banu Lihyaan called out, "We make a promise that we shall not kill any of you if you surrender to us." Hadhrat Aasim said, "As for myself, I shall never surrender into the custody of a Kaafir." He then prayed, "O Allaah! Inform Your Nabi about us." The Sahabah then fought the Banu Lihyaan, who martyred Hadhrat Aasim and another seven Sahabah with arrows. The only ones who survived were Hadhrat Khubayb, Hadhrat Zaid and another Sahabi.

When the Banu Lihyaan again offered their promise, these Sahabah agreed to it and came down from the hillock. However, no sooner did the Banu Lihyaan have control over them then they removed the strings from their bows and used it to tie the Sahabah up. To this, the third Sahabi said, "This is the first breach of your promise." He then refused to accompany them. Despite their efforts to pull and drag him, he would not budge. They eventually killed him.

They then took Hadhrat Khubayb and Hadhrat Zaid away and sold them in Makkah. The sons of Haarith bin Aamir bin Naufal bought Hadhrat Khubayb because he had killed (their father) Haarith bin Aamir in the Battle of Badr. He lived as a prisoner with them until they eventually decided to kill him. Hadhrat Khubayb asked one of the ladies of the household for a razor to shave with and she lent it to him. (Narrating the incident later) She says, "I was unmindful of one of my little children who went towards him. When the child came to him, he put the child on his lap. When I saw this, I became terribly alarmed for he was holding the razor in his hand (I thought that he would use the razor to kill the child). Sensing fear, he said, "Are you afraid that I will kill this child? By the will of Allaah, I shall never do such a thing."

The lady narrates further, "I have never seen a prisoner better than Hadhrat Khubayb. I saw him eating a bunch of grapes at a time when there was no fruit in Makkah and he was bound in chains. It was nothing short of (unseen) sustenance that Allaah had provided for him."

When Hadhrat Khubayb was led outside the area of the Haram to be executed, he requested to be left to perform two Rakaahs of salaah. After performing the salaah, he turned to the people and said, "I would have lengthened the salaah if it were not for you thinking that (I am doing so because)
I am afraid to die." Hadhrat Khubayb was the first to start the practice of performing two Rakaahs salaah at the time of execution. He then said, "O Allaah! Do not leave any of them alive." He then recited some couplets which meant:

When I am killed as a Muslim, I care not on which side I fall

>This is all for Allaah and if He wills, He could bless the severed limbs of my body</p>

Thereafter, Uqba bin Haarith martyred him.

Because Hadhrat Aasim had killed one of the leaders of the Quraysh during the Battle of Badr, the Quraysh sent some people to bring a portion of his body to them which they may recognise as his. However, Allaah sent a swarm of wasps to his body and they protected him from the people whom the Quraysh had sent. They were therefore unable to get anything from the body. (1)

Hadhrat Aasim bin Amr bin Qataadah reports that after the Battle of Uhud, a delegation from the Adhal and Qaara tribes came to Rasulullaah and said, "O Rasulullaah! Islaam has come to us so send with us a group of your Sahabah to make us understand the Deen, to teach us the Qur’aan and to educate us about the Shari’ah of Islaam." Rasulullaah therefore sent with them six Sahabah, whose names have been recorded.

These Sahabah proceeded with these people until they reached Rajee, which was a well of the Hudhayl tribe situated at one end of Hijaz where the Hada’a region commences. There the people accompanying the Sahabah betrayed them and solicited help from the Hudhayl tribe. Unaware of what was happening, the Sahabah were in their camp when they were suddenly surrounded by many men brandishing their swords. When the Sahabah grabbed their swords to fight them, the men said, "We swear by Allaah that we do not wish to kill you. All we want is to get some money from the people of Makkah in exchange for you. We give you assurance in the name of Allaah that we shall not kill you." However, Hadhrat Marthad, Hadhrat Khaalid bin Bukayr and Hadhrat Aasim said, "By Allaah! We shall never ever accept a promise or pledge from a Mushrik."

The Couplets that Hadhrat Aasim Recited and His Body is Protected from the Mushrikeen

Hadhrt Aasim then recited some couplets which meant:

"Far from being a sick man, I am a powerful archer

And my bow has a sturdy string

Arrows with long and wide shafts glide over it

Death is true whereas life is a fake

Whatever Allaah has destined will certainly happen to a man

And man will have to return to Him

May my mother forsake me if I do not fight you"

(1) Bukhari, Bayhaqi (Vol.9 Pg.145), Abdur Razzaaq (as quoted in Isti’aab Vol.3 Pg.132) and Abu Nu’aym in Hilya (Vol.1 Pg.112).
Hadhrat Aasim also said the following:

*I am Abu Sulaymaan with arrow made by (the expert arrow-maker) Muq’ad
And with a bow that is like a kindled fire
I feel no fear when a warrior comes storming on a speedy camel
And my shield is made from the hide of a bull with little hair
(To top it all) I am a firm believer in everything revealed to Muhammad
He is also reported to have said:
I am Abu Sulaymaan and warriors like me are excellent archers
I am also from a tribe that is a most honourable one

Hadhrat Aasim then fought the Mushrikeen until he and his two companions were martyred. After killing Hadhrat Aasim, the Hudhayl intended to sever his head to sell it to Sulaafa bint Sa’d bin Shuhayd. When her son was killed in the Battle of Uhud, she made a vow that if she ever got the head of Hadhrat Aasim, she would drink wine from his skull. However, a swarm of wasps protected his body. When the Mushrikeen were prevented from getting to it, they said, "Leave him until the evening when the wasps would have left. We can then have him." Allaah then sent heavy rains flowing down the valley, which carried his body away.

Hadhrat Aasim had made a promise to Allaah that because the Mushrikeen were impure, none of them should ever touch him and he would not touch any of them either. When the news of the wasps protecting the body of Hadhrat Aasim reached Hadhrat Umar, he said, "Allaah protects the Mu’min servant. Aasim vowed that no Mushrik should touch him and that he would not touch any Mushrik during his lifetime, so Allaah prevented it from happening after his death just as Allaah prevented it during his lifetime."

The Story of Hadhrat Zaid bin Dathana and his Statement About his Love for Rasulullaah

(The other three Sahabah in the group) Hadhrat Khubayb, Hadhrat Zaid bin Dathana and Hadhrat Abdullaah bin Taariq chose the easier option and chose to remain alive. They therefore surrendered and were taken prisoner. The Mushrikeen took them to Makkah to sell them. When they reached a place called Zahraan, Hadhrat Abdullaah bin Taariq slipped his hands from the bonds and grabbed a sword. The Mushrikeen stepped away from him started throwing rocks at him until they eventually martyred him. His grave is in Zahraan.

This left Hadhrat Khubayb and Hadhrat Zaid bin Dathana. They were taken to Makkah and exchanged for two prisoners from the Hudhayl who had been in Makkah. While Hujayr bin Abi Ihaab Tameemi bought Hadhrat Khubayb, Safwaan bin Umayyah bought Hadhrat Zaid bin Dathana to execute him for the death of his father. Safwaan sent Hadhrat Zaid bin Dathana outside the Haram to Tan’eem with his slave Nistaas so that he could be executed there.
Amongst the group of the Quraysh that gathered there was Abu Sufyaan bin Harb. When Hadhrat Zaid bin Dathana was brought for execution, Abu Sufyaan said to him, "O Zaid! I ask you to swear by Allaah whether you wish that Muhammad was here with us in your place to have his head severed while you could be with your family." Hadhrat Zaid replied, "I swear by Allaah that I would not even like a thorn to prick Muhammad while he is while I am sitting with my family." Abu Sufyaan said, "I have never seen people love anyone as much as the companions of Muhammad loved Muhammad."

Nistaas then executed Hadhrat Zaid.

The Story of Hadhrat Khubayb in Makkah and His Salaah at the time of Death

Hadhrat Ibn Is'haaq narrates the story of Hadhrat Khubayb bin Adi from Hadrat Abdullaah bin Najeeh who was informed by Maariya, the freed slave of Hujayr bin Ihaab. After accepting Islaam, she narrated, "He (Hadhrat Khubayb) was held prisoner in my home. I once saw him eating from a bunch of grapes the size of a human head at a time when there was not a grape to be eaten in all of Allaah's land."

Ibn Is'haaq narrates further from Aasim bin Umar bin Qataadah and Abdullaah bin Najeeh that she said, "When the time for his execution drew near, he asked me to send him a razor so that he may clean himself before his death. I gave the razor to the little boy from the family and told him to give it to the man in the house. By Allaah! I had just sent the boy with the razor to him when I exclaimed, 'What have I done! By Allaah! That man will have his revenge by killing the boy and have a life in exchange for his own!' However, when the boy handed the razor over to Hadhrat Khubayb, he took it and said, 'By your life! Did your mother not fear any treachery from me when she sent you with this razor?' He then sent the boy off." Ibn Hishaam says that it is commonly believed that the boy was the son of Maariya.

Ibn Is'haaq narrates further from Aasim that the Mushrikeen took Hadhrat Khubayb out of the Haram to Tan'eem where they intended to crucify him. He then requested, "If you permit, could I please perform two Rakaahs salaah." "Go ahead," they agreed, "Perform your salaah." Hadhrat Khubayb then performed two complete and perfect Rakaahs of salaah. Thereafter, he turned to the people and said, "By Allaah! But for the fact that you would say I lengthened the salaah for fear of death, I would have performed a longer salaah."

It was Hadhrat Khubayb who was the first to initiate the practice of Muslims to perform two Rakaahs salaah at the time of being executed. The Mushrikeen then lifted him up and when they tied him on the wooden structure, he prayed, "O Allaah! We have conveyed the message of Your Rasool Do inform him tomorrow of what has happened to us." He then added, "O Allaah! Count each one of them (these Mushrikeen), kill each one of them and leave not one of them alive." He was then martyred.
Hadhrat Mu'aawiya bin Abu Sufyaan used to say, "I was also present on that day with (my father) Abu Sufyaan and others. I saw my father throw me down on the ground out of fear for the curse of Hadhrat Khubayb. He did this because people used to say that if a person lies on his back when he is cursed, the curse would miss him."

The *Maghaazi* of Moosa bin Uqba narrates that Hadhrat Khubayb and Hadhrat Zaid bin Dathana were both martyred on the same day and it was on that day that Rasulullaah was heard saying, "Salaams to you (two) as well. The Quraysh have martyred Khubayb." It is also narrated that when the Mushrikeen crucified Hadhrat Zaid bin Dathana, they first speared him to make him forsake his Deen. However, this only increased his Imaan and faith in Islaam. Mosa bin Uqba also narrates that when Hadhrat Khubayb was lifted on to the wooden structure the Mushrikeen asked him to swear by Allaah whether he preferred to have Rasulullaah in his place (in exchange for his own freedom). Hadhrat Khubayb replied, "Never! I swear by the Exalted Allaah that I would not even accept a thorn pricking the foot of Rasulullaah as ransom for my life." The Mushrikeen laughed at this. Ibn Is'haaq has reported this with reference to Hadhrat Zaid bin Dathana. Allaah knows best.

The Statement of Hadhrat Khubayb Concerning his Love for Rasulullaah and the Couplets he Recited Before his Execution

A lengthy narration of Hadhrat Urwa bin Zubayr states that the children of the Mushrikeen killed at Badr executed Hadhrat Khubayb. While he was tied to the cross they were using their weapons on him, they asked him in a loud voice to swear whether he preferred to have Rasulullaah in his place (in exchange for Allaah). Hadhrat Khubayb replied, "Never! I swear by the Exalted Allaah that I would not even accept a thorn pricking the foot of Rasulullaah as ransom for my life." The Mushrikeen laughed at this. When he was lifted on to the cross, Hadhrat Khubayb recited some couplets which meant:

"The groups have amassed around me and have also gathered their tribes and have collected a large gathering
They have also gathered their women and children
As I have been brought to a large trunk of a palm tree (to be crucified)
To Allaah do I plead my case of estrangement and my grief
And the place these groups have prepared for my death
O Master of the Glorious Throne! Grant me fortitude against what they intend to do to me
They have cut through my flesh and my hopes have been exposed
This is all for Allaah and if He wills,
He could bless the severed limbs of my body"

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.63).
By my life! When I am killed as a Muslim I care not
In what condition will my resting place be for Allaah" (1)

Another narration adds the following line after the first couplet:
"They all express their hatred for me and make every effort
to oppose me because I am in fetters and in a place of destruction"

The following lines are then added after the fifth couplet:
"They have given me a choice between kufr and death whereas death is better
My eyes are tearing but not out of any fear
I have no fear for death because I have to die
I have fear only for the leaping flames of the raging fire
By Allaah! When I die as a Muslim, I care not
on which side I shall fall for the sake of Allaah
I shall express no fear to my enemy
Because my return shall be to Allaah" (2)

During the Expedition to Bir Ma'oonah

The Story of the Sahabah at Bir Ma'oonah

Several men of knowledge including Mughiera bin Abdur Rahmaan and Abdullaah bin Abu Bakr bin Muhammad bin Amr bin Hazam narrate that the expert spear-thrower Abu Baraa Aamir bin Maalik bin Ja'far once came to Madinah to meet Rasulullaah . Rasulullaah presented Islaam to him and invited him to accept. However, he neither accepted Islaam nor shunned it. Instead he said, "O Muhammad ! If you send some of your companions to the people of Najd to call them towards Islaam, I strongly feel that they would accept." Rasulullaah replied, "I fear harm coming to them from the people of Najd." Abu Baraa reassured Rasulullaah by saying, "I stand surety for their safety. Do send them to invite people towards your Deen."

Rasulullaah then sent Hadhrat Mundhir bin Amr who was called "Al Mu'niq Liyamoot" ("one who is eager to die") together with seventy Sahabah who were amongst the best of the Muslims. They included Hadhrat Haarith bin Simma, Hadhrat Haraam bin Milhaan of the Banu Adi bin Najjaar, Hadhrat Urwa bin Asmaa bin Silt Sulami, Hadhrat Naafi bin Budayl bin Warqaa Khuza'ee and Hadhrat Aamir bin Fuhayra who was the freed slave of Hadhrat Abu Bakr . The group travelled until they reached Bir Ma'oonah, which was a well located between the lands of the Banu Aamir tribe and the rocky plain of the Banu Sulaym tribe.

When they set up camp there, Hadhrat Haraam bin Milhaan sent the letter of Rasulullaah to Aamir bin Tufayl. When the messenger arrived, Aamir did not even look at the letter before attacking the messenger and killing him. He then solicited help from the Banu Aamir tribe but they declined to respond to his call. They made it clear that they would never betray Abu Baraa who had entered

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(1) Tabraani. Haythami (Vol.6 Pg.200) has commented on the chain of narrators.
(2) Ibn Is'haaq, as quoted Al Bidaaya wan Nihaaya (Vol.4 Pg.67).
into a treaty with them. Aamir then sought help from Usayya, Ri'al and Dhakwaan clans who belonged to the Banu Sulaym tribe. They responded to his call and left (with him). They amassed around the Sahabah and surrounded their camp. When the Sahabah saw the enemy they grabbed their swords and fought until all of them were martyred. May Allaah shower His mercies on them. The only survivor was Hadhrat Ka'b bin Zaid from the Banu Dinar bin Najjaar tribe. There was still life in him when the attackers left and he was removed from amongst the dead. He still lived afterwards until he was martyred during the Battle of Khandaq.

Hadhrat Amr bin Umayyah Dhamri and an Ansaari from the Banu Amr bin Auf tribe were busy grazing the animals and were unaware of the attack on the other Sahabah. All that made them aware was (carrion-eating) birds hovering above the camp. They said, "By Allaah! Something must have happened for these birds (to be here)." The two men then went to investigate and found the Muslims lying in pools of blood. The horsemen (who had attacked the Sahabah) were still there. The Ansaari asked Hadhrat Amr bin Umayyah, "What do you suggest?" "I suggest that we go and inform Rasulullaah about what had happened," he replied. The Ansaari then said, "To save my life I would not like to leave a place where someone like Mundhir bin Amr has been martyred. I would also not like to just inform others about people who have been martyred (I prefer to be amongst them)." He then fought until he was martyred. Hadhrat Amr bin Umayyah was taken prisoner but later released by Aamir bin Tufayl when he informed them that he belonged to the Mudhar tribe. However, Aamir cut off Hadhrat Amr's forelocks and gave him freedom because his mother was required to free a slave (so he freed Hadhrat Amr on her behalf). (1)

The Last Words of Hadhrat Haraam

Because of which his Killer Accepted Islaam

Hadhrat Anas narrates that Rasulullaah once dispatched Hadhrat Haraam, the brother of Hadhrat Ummu Sulaym, together with seventy riders on an expedition. The leader of the Mushrikeen (in the region where the expedition went) was Aamir bin Tufayl. He had given Rasulullaah a choice between three options (when he said), "Either (1) you have the villagers for yourself and leave the city dwellers to me or (2) you appoint me as your successor or (3) I shall fight you with the support of thousands of men from the Ghitaan tribe."

However, Aamir was afflicted with a plague in the home of a certain woman. He said, "It is a sore like that which afflicts camels and in the house of some woman (he regarded it below his dignity to die in the house of some simple woman by whom he stayed during his travels). Bring me my horse." He then died on the back of his horse.

(1) Ibn Is'haaq, as quoted Al Bidaaya wan Nihaaya (Vol.4 Pg.73). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.129).
Hadhrat Haraam was the brother of Hadhrat Ummu Sulaym, a crippled Sahabi and another Sahabi from some tribe left (to deliver the letter). Hadhrat Haraam said to the other two, "Stay close until I return to you. If they grant me safety, you join me, and if they kill me, you can go back to your companions." Hadhrat Haraam then approached the Mushrikeen and said, "Will you grant me safety so that I may deliver the message of Rasulullaah?" As he was busy talking to them, they motioned to a man to come up to Hadhrat Haraam from the back and stabbed him with a spear. One of the narrators by the name of Hammaam says that he was stabbed with a spear that pierced right through his body. He then exclaimed, "Allaahu Akbar! By the Rabb of the Kabah, I am successful!" The Sahabah (who were with Hadhrat Haraam) joined up with the others but they were all martyred except for the crippled Sahabi who had been on top of a hillock.

It was with reference to these martyred Sahabah that Allaah revealed the following verse of the Qur'aan that was later abrogated:

"We have met our Rabb Who is happy with us and has made us happy."

For thirty mornings afterwards, Rasulullaah cursed the Ri'al, Dhakwaan, Banu Lihyaan and Usayya tribes who opposed Allaah and His Rasool. (1)

Another narration of Bukhari states that when Hadhrat Haraam the uncle of Hadhrat Anas was stabbed with a spear on the expedition to Bir Ma'oon, he wiped his blood on his face and was heard saying, "By the Rabb of the Kabah, I am successful!" A narration reported by Waqidi says that the person who martyred Hadhrat Haraam was Jabbaar bin Salma Kilaabi. When he stabbed Hadhrat Haraam with a spear, Hadhrat Haraam cried out, "By the Rabb of the Kabah, I am successful!" Afterwards when Jabbaar asked about the meaning of the statement "I am successful", the people told him that Hadhrat Haraam was referring to his successful entry into Jannah. He then said, "By Allaah! He has spoken the truth." Jabbaar then accepted Islaam. (2)

**During the Battle of Mu'ta**

**Hadhrat Abdullaah bin Rawaaha Weeps upon Leaving and His Poem asking for Martyrdom**

Hadhrat Urwa bin Zubayr reports that Rasulullaah sent an expedition to Mu'ta in Jumaadal Ula 8 A.H. Rasulullaah appointed Hadhrat Zaid bin Haaritha as commander of the expedition. Rasulullaah then added, "If Zaid is killed, Ja'far bin Abi Taalib should take command and if Ja'far is killed, then Abdullaah bin Rawaaha should take command." The Sahabah prepared their provisions for the journey and then got ready to leave. They were three thousand in number. When they started leaving, the people came to bid farewell to the commanders that Rasulullaah appointed.

As Hadhrat Abdullaah bin Rawaaha was being greeted along with the

(1) Bukhari.
(2) Al Bidaaya wan Nihaaya (Vol.4 Pg.71).
others, he started weeping. When the people asked him what it was that made
him weep, he said, "I swear by Allaah that it is neither love for this world nor my
attachment to you that makes me weep. However, I have heard Rasulullaah
recite a verse for the Qur’aan that speaks of the fire of Jahannam:

(وَانَّ الَّذِينَ فِي الْجَحَنَّمَ وَقَدْ جَاءَهُمْ الْخَيْرُ وَأَنْهَىۡتُهُمۡ كَانُونَ عَلَيۡهِمۡ رُكَابًا مَّفْضَلًا (سُورَةَ مُرۡيَمَ) 71)

Every one of you shall pass by it (everyone shall pass over Jahannam as
they cross the bridge of Siraat that spans Jahannam). This is a decreed
command of your Rabb. {Surah Maryam, verse 71}

I have no idea how am I to return after this crossing." The other Muslims said to
him, "May Allaah be your companion. May He remove your worries and return
you to us hail and healthy." Hadhrat Abdullaah bin Rawaaha then recited
the following couplets which meant:

"I implore Ar Rahmaan for forgiveness
And the strike of a wide sword that causes foaming blood to spurt forth
Or (I implore Allaah for) the fatal strike of a blood-thirsty enemy's spear
That pierces through my intestines and liver
And when people pass by my grave, it will be said,
'May Allaah care for this warrior’ who has already been cared for"

As the army were preparing to leave, Hadhrat Abdullaah bin Rawaaha went to greet Rasulullaah He then recited the following couplets which
meant:

"May Allaah preserve all the good He has granted you
As He did for Moosa , and may He assist you as others were assisted
I see you ever increasing in good
And Allaah knows that my sight is excellent
You are the Rasul and whoever is deprived of your munificence
and your attention truly is ill-fated"

The army then left. Rasulullaah left to bid farewell to them and when he
turned back (to return to Madinah), Hadhrat Abdullaah bin Rawaaha said:

"May peace remain with the great man whom I have greeted amongst the date
palms, who is the best of those who bid farewell and the best of friends"

Hadhrat Abdullaah bin Rawaaha Encourages the Sahabah towards Martyrdom

The expedition marched until they set up camp at a place called Ma’aan which
was located in Shaam. There they received intelligence that Heraclius had arrived
in Ma’aab in the district of Balqaa with a hundred thousand Roman soldiers. In
addition to this, he had been reinforced by another hundred thousand soldiers
from the Lakhm, Judhaam, Qayn, Bahraa and Baly tribes. Commanding the
reinforcements was a man named Maalik bin Zaafila who belonged to the Iraasha
clan, an offshoot of the Baly tribe. When this news reached the Muslims, they stayed in Ma'aan for two nights, discussing their situation. They said, "We should send a message to Rasulullah informing him about the numbers of the enemy. He will then either send reinforcements to us or issue further instructions for us to follow." It was then that Hadhrat Abdullaah bin Rawaaaha bolstered the courage of the Muslim by saying, "O people! By Allaah! The thing that you seem to dislike is the very thing for which you have left, martyrdom. We have never fought with reliance in our numbers and our strength. We have always fought on the strength of this Deen that Allaah had blessed us with. March ahead! You will have either one of two excellent things, victory or martyrdom." The others echoed, "By Allaah! Ibn Rawaaaha has spoken the truth!"

The Sahabah then proceeded to the border of Balqaa, where the coalition of Heraclius's Roman army and the Arab forces met them at one of the villages of Balqaa called Mashaarif. As the enemy forces drew closer, the Muslims regrouped at a village called Mu'ta. It was there that the armies clashed. The Muslims arranged their army by appointing a Sahabi from the Banu Udhra tribe called Qutba bin Qataadah as commander of the right flank and a Sahabi from the Ansaar called Abaaya bin Maalik as commander of the left flank. In this way they met the enemy and started fighting.

Hadhrat Zaid bin Haaritha fought courageously with the flag of Rasulullah until he was martyred by a spear. Hadhrat Ja'far then grabbed hold of the flag and fought until he was also martyred. He was the first Muslim in the history of Islaam who disabled his animal (to dispel thoughts of fleeing from the battlefield). (1)

Another narration of Hadhrat Urwa states that afterwards (after the martyrdom of Hadhrat Zaid) Hadhrat Ja'far grabbed hold of the flag and fought with it until when the battle became pitched, he dismounted his red horse and hamstrung it. He then fought until he was also martyred. He was the first Muslim in the history of Islaam to disable his animal. (2)

The Couplets that Hadhrat Abdullaah bin Rawaaaha Recited During the Journey

Hadhrat Zaid bin Arqam says, "I was an orphan in the care of Hadhrat Abdullaah bin Rawaaaha. He took me along on the journey (to Mu'ta) and seated me behind him on his satchel. By Allaah! He was travelling one night when I heard him recite the following couplets (which mean):

'O my camel) When you take me closer, carrying my carriage along for four days after leaving Hisaa
May you then have comfort and not any more hardship
For I shall not be returning to my wife and family (because I shall become a

(1) Ibn Is'haaq, as quoted Al Bidaa'ya wan Nihaa'ya (Vol.4 Pg.241).
(2) Tabraaani, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.157). Abu Nu'aym in his Hilya (Vol.1 Pg.118) has also reported the narration.
martyr, you will have no more work to do)
The Muslims shall return and leave me there
in the land of Shaam where my final stay will be
My close relatives who are close to Allaah will take you back
Whereas (by my death) my relationship with them shall cease
At this stage I neither have concern for date palms that grow by themselves
Nor for those that need to be watered"

Hadhrat Zaid bin Arqam 
continues to narrate, "When I heard these couplets from him, I began to weep. He struck me with his whip and said, 'You little imp! Why should it be a bother for you if Allaah blesses me with martyrdom and you can ride back (to Madinah) on my camel?" (1)

The Couplets that Hadhrat Abdullaah bin Rawaaha
Recited During the Battle

Hadhrat Abbaad bin Abdullaah bin Zubayr 
narrates from his foster father
from the Banu Murrah clan that Hadhrat Abdullaah bin Rawaaha 
grabbed hold of the flag after Hadhrat Ja'far bin Abi Taalib was martyred. He then took it forward riding on his horse. Because his heart seemed reluctant to dismount (to engage the enemy), he said to himself:
"O my heart! I command you in the name of Allaah to dismount
You will have to dismount either willingly or unwillingly
(Especially) if the enemy gather and shout out in loud voices (as they attack)
Why do I see you displaying an aversion for Jannah
For a long time you have enjoyed a good life
You are merely like a drop in a waterbag (will come to an end very soon)"

Hadhrat Abdullaah bin Rawaaha 
also recited the following couplets which mean:
"O my heart! If you are not killed, you will still have to die some day
This is the pronounced decree of death that you will have to enter
You have been granted whatever you desire
Now if you do what those two (Hadhrat Zaid and Ja'far) have done, you will have been rightly guided"

He then dismounted his horse. As he did so, his cousin came to him with a piece of meat saying, "Strengthen yourself with this because you have experienced much hunger the last few days." Hadhrat Abdullaah bin Rawaaha 
took the meat and had taken just one bite from it when he heard an uproar at one end of the battlefield. He said to himself, "(The Muslims are giving their lives) And you are still engrossed in worldly affairs?" Throwing the meat from his hand, he grabbed his sword and went forward, fighting until he was martyred. (2)

(1) Ibn Is'haaq, as quoted in Al Bidaayya wan Nihaaya (Vol.4 Pg.243), Abu Nu'aym in his Hilya (Vol.1 Pg.119) and Tabraani, as quoted Majma'uz Zawaa'id (Vol.6 Pg.158).
(2) Ibn Is'haaq, as quoted in Al Bidaayya wan Nihaaya (Vol.4 Pg.245), Abu Nu'aym in his Hilya (Vol.1 Pg.120) and Tabraani have also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.160).
Hadhrat Ja'far Disables his Horse and Recites Some Couplets as he Fights

Hadhrat Abbaad bin Abdullaah bin Zubayr narrates that his foster father from the Banu Murrah who participated in the Battle of Mu'ta said, "By Allaah! It is as if I can still see Ja'far dismounting his red horse and then hamstringing it. He then fought the enemy until he was martyred. As he fought, he was reciting the following couplets (which meant):

'O how delightful is Jannah and drawing close to it
With its pure and cool waters
Their punishment has drawn close to the Romans
Who are non-believers without any mutual relations
When I meet them on the battlefield, I shall have to strike at them with my sword."(1)

During the Battle of Yamaamah

Hadhrat Zaid bin Khattaab and other Sahabah Encourage the Muslims to be Steadfast and to Seek Martyrdom

Hadhrat Abdur Rahmaan who was the son of Hadhrat Zaid bin Khattaab narrates that (his father) Hadhrat Zaid bin Khattaab carried the flag of the Muslims during the Battle of Yamaamah. The Muslims were on the verge of being defeated when (their enemy) the Haneefa tribe(2) overwhelmed the Muslim infantry. Hadhrat Zaid bin Khattaab then said to the Muslims, "Do not return to the camp for the infantry has been defeated." Shouting at the top of his voice, he then said, "O Allaah! I beg Your pardon on behalf of my companions who have fled and I exonerate myself from the evil that Musaylama and Muhakkam bin Tufayl (the commander of Musaylama's army) have casused." He then firmly grabbed hold of the flag and advanced with it in the midst of the enemy, where he fought courageously with his sword until he was martyred. May Allaah shower His mercies on him.

When the flag fell from his hand, it was taken up by Hadhrat Saalim the freed slave of Hadhrat Abu Hudhayfa. The Muslims said to him, "We fear that the enemy would attack us from your side." He replied, "I would be a terrible bearer of the Qur'aan if the enemy attacks from my side (I shall fight any attacks they launch form my side)." Hadhrat Zaid bin Khattaab was martyred in 12 A.H. (3)

(1) Ibn Is'haaq, Al Bidaaya wan Nihaaya (Vol.4 Pg.244), Abu Nu'aym in his Hilya (Vol.1 Pg.118) and Abu Dawood, as quoted in Isaaba (Vol.1 Pg.238).
(2) They were the tribe of Musaylama Kadhaab who falsely claimed to be a prophet.
(3) Haakim (Vol.3 Pg.227) and Ibn Sa'd (Vol.3 Pg.274).
Hadrat Thaabit بلال مغفرة and Hadrat Saalim سالم دوادDig Holes During a Battle to Keep them from Fleeing and to Ensure that they are Martyred

The daughter of Hadrat Thaabit bin Qais bin Shammaas سُلَيْمان narrates that when Hadrat Abu Bakr بلال requested the Muslim to fight against those who forsook Islām from Yamaamah and the followers of Musaylama, Hadrat Thaabit bin Qais bin Shammaas سُلَيْمَة was amongst those who marched. When the Muslim army clashed with Musaylama and the Banu Hanеefa tribe, the Muslims were defeated in three battles. It was then that Hadrat Thaabit bin Qais bin Shammaas سُلَيْمَة and Hadrat Saalim the freed slave of Hadrat Abu Hudhayfa سالم said, "This was not how we fought during the time of Rasulullaah سُلْطَانٌ." They then dug a foxhole for themselves, got in and fought until they were both martyred. (1)

Hadrat Muhammad bin Thaabit bin Qais bin Shammaas سُلَيْمَة narrates that when the Muslims were initially defeated during the Battle of Yamaamah, Hadrat Saalim the freed slave of Hadrat Abu Hudhayfa سالم said, "This was not how we fought during the time of Rasulullaah سُلْطَانٌ." He then dug a foxhole for himself and stood in it. Carrying the flag of the Muhaajireen with him, he then fought until he was martyred. May Allaah shower His mercy on him. This occurred during the Battle of Yamaamah during the Khilāfah of Hadrat Abu Bakr سالم in 12 A.H. (2)

The Call Hadrat Abbaad bin Bishr سالم Made to the Ansaar Before he was Martyred

Hadrat Abu Sa'eed Khudri سالم reports that Hadrat Abbaad bin Bishr سالم said to him, "O Abu Sa'eed! Last night I saw (in a dream) that the sky opened up for me and then shut behind me (after I had entered). Inshaa Allaah, this indicates martyrdom." Hadrat Abu Sa'eed Khudri سالم says, "I told him that he had seen an excellent dream. During the Battle of Yamaamah, I then saw him calling to the Ansaar, 'Break the sheaths of your swords and separate from the others. Let us Ansaar separate! Let us Ansaar separate (from the other soldiers so that we may show our courage and encourage the others thereby)! Four hundred soldiers only from the Ansaar gathered aside. Abbaad bin Bishr سالم, Abu Dujaanah سالم and Baraa bin Maalik سالم led them to the orchard (where the enemy had fortified themselves) and fought very hard. Abbaad bin Bishr سالم was martyred. May Allaah shower His mercies on him. I saw so many wounds on his face that I could recognise him only by signs on his body." (3)

(1) Tahraani. Haythami (Vol.9 Pg.322) has commented on the chain of narrators. Ibn Abdul Birr has also reported the narration in Istī'aab (Vol.1 Pg.194), as has Baghawi, as quoted in Isaaba (Vol.1 Pg.196).
(2) Ibn Sa'd (Vol.3 Pg.88).
(3) Ibn Sa'd (Vol.3 Pg.441).
The Call Hadhrat Abu Aqeel Made to the Ansaar Before he was Martyred

Hadhrat Ja'far bin Abdullaah bin Aslam Hamdaani narrates that the first casualty during the Battle of Yamaamah was Hadhrat Abu Aqeel Unayfi. An arrow struck him between his shoulder and heart. The arrow bent and therefore did not kill him. When the arrow was removed, the left side of his body became paralysed because of the injury. This occurred during the early part of the day and he was taken to the camp. When the fighting grew intense, the Muslims were being defeated and driven back behind their camp.

As Hadhrat Abu Aqeel lay in a weak condition because of his wound, he heard Hadhrat Ma'n bin Adi calling to Ansaar, "Trust in Allaah! Trust in Allaah and attack the enemy once again." Hadhrat Ma'n was walking quickly ahead of the others. This was during the time when the Ansaar were shouting, "Let us Ansaar separate! Let us Ansaar separate!" One by one, the Ansaar started separating from the others (and grouping together to launch an attack that would encourage the others).

Hadhrat Abdullaah bin Umar narrates further that Hadhrat Abu Aqeel then fastened his back and took a naked sword in his right hand. He then started calling, "O Ansaar! Attack the enemy once more like the Battle of Hunayn." The Ansaar then regrouped and spearheaded an extremely fierce attack on the enemy, forcing them to retreat to an orchard. The Muslims and the enemy met at close quarters and crossed swords with each other.

Hadhrat Abdullaah bin Umar says that he saw the injured arm of Hadhrat Abu Aqeel severed from the shoulder and lying on the ground. Hadhrat Abu Aqeel sustained fourteen wounds, each of which were fatal by themselves. Musaylama was killed and when Hadhrat Abdullaah bin Umar reached Hadhrat Abu Aqeel, he was lying on the ground breathing his last. When Hadhrat Abdullaah bin Umar called Hadhrat Abu Aqeel’s name, he responded by muttered in a faint voice, "At your service! Who has won the battle?" Hadhrat Abdullaah bin Umar informed him, "Glad tidings (we have been victorious)!

Hadhrat Abdullaah bin Umar says that after returning, he informed (his father) Hadhrat Umar about the events that transpired, to which Hadhrat Umar commented, "May Allaah shower His mercy on him. He continued asking for martyrdom and searching for it. As far as I know, he was amongst the
The Martyrdom of Hadhrat Thaabit bin Qais

Hadhrat Anas (RA) says that when the Muslim army suffered defeat initially during the Battle of Yamaamah, he saw Hadhrat Thaabit bin Qais (RA) applying perfume (in preparation for entering the battlefield). Hadhrat Anas (RA) said to him, "O uncle! Do you not see what is happening (the Muslim are busy retreating)?" He replied, "This is not how we used to fight during the time of Rasulullah (SAW)! Terrible is the habit that you people have made the enemy accustomed to (by being repeatedly defeated)! O Allaah! I absolve myself from what these people (the Muslims) have done (by fleeing) and from what those people (the enemy) have done." He then fought until he was killed. (2)

Another narration states that when the Muslims were being defeated during the Battle of Yamaamah, Hadhrat Thaabit bin Qais (RA) said, "Shame on those people (the enemy) and whatever they worship and shame on these people (the Muslim) for what they have done!" He then killed a man standing on a depression of a wall (of the orchard they were using as a fortress). Hadhrat Thaabit bin Qais (RA) was then martyred. (3)

During the Battle of Yarmook

Hadhrat Ikrama bin Abu Jahal (RA) is Martyred Together with Four Hundred Muslims

Hadhrat Thaabit Bunaani (RA) narrates that during a certain battle (the Battle of Yarmook), Hadhrat Ikrama bin Abu Jahal (RA) dismounted from his animal and was walking when Hadhrat Khaalid bin Waleed (RA) said to him, "Do not do that for your death will be a hard blow to the Muslims." Hadhrat Ikrama bin Abu Jahal (RA) replied, "Leave me alone, O Khaalid. You were one of the early ones with Rasulullah (SAW) while my father and I were amongst his staunchest opponents." He then continued on foot until he was martyred. (4)

Hadhrat Abu Uthmaan Ghassaani narrates from his father that during the Battle of Yarmook, Hadhrat Ikrama bin Abu Jahal (RA) said, "I fought several battles against Rasulullah (SAW). Should I now flee from you people today?!" He then announced, "Who will pledge to fight to their deaths?" His uncle Hadhrat Haarith bin Hishaam (RA), Hadhrat Diraar bin Azwar (RA) and four hundred other prominent Muslims and horsemen took the pledge at his hand. They then fought in front of Hadhrat Khaalid bin Waleed (RA)’s tent until their wounds incapacitated all of
them. A large number of them were martyred. Amongst those martyred was
Hadhrat Diraar bin Azwar (RA). (1)

Another narration while most of the four hundred men were martyred, some of
them survived. Amongst them was Hadhrat Diraar bin Azwar (RA). The next
morning, Hadhrat Ikrama bin Abu Jahal (RA) and his son Amr were both
brought to Hadhrat Khaalid bin Waleed (RA) in badly wounded conditions.
Hadhrat Khaalid (RA) placed the head of Hadhrat Ikrama bin Abu Jahal (RA)
on his thigh and that of his son Hadhrat Amr on his calf. He then started wiping
their faces and putting drops of water into their throats saying, "The son of
Hantama (Hadhrat Umar (RA)) said that we would not be martyred (but Allaah
has blessed us with martyrs)."

Miscellaneous Stories about the
Enthusiasm of the Sahabah (R.A.) to
Fight in the path of Allaah

The Enthusiasm of Hadhrat Ammaar bin Yaasir (R.A.) to Fight in the Path of Allaah

Hadhrat Abul Bakhtari and Hadhrat Maysara narrate that Hadhrat Ammaar bin
Yaasir (RA) was fighting in the Battle of Siffeen but was not being martyred. He
then approached Hadhrat Ali (RA) and said, "O Ameerul Mu'mineen! This is
that very day (about which Rasulullaah (SALLALLAHU ALAYHI WA SALLAM) said that I would be martyred. How
come I am still alive?)." Hadhrat Ali (RA) replied, "Do not worry about that."
This occurred three times until Hadhrat Ammaar (RA) was given some milk.
He drank it and said, "Indeed, Rasulullaah (SALLALLAHU ALAYHI WA SALLAM) said that this (milk) will be the
last drink that I shall drink in this world." He then stood up and fought until
he was martyred. (2)

Hadhrat Abu Sinaan Duwali (RA) who was a Sahabi reports that he saw
Hadhrat Ammaar bin Yaasir (RA) call to his slave to bring him something to
drink. The slave brought a cup of milk, which Hadhrat Ammaar (RA) drank. He
then said, "Rasulullaah (SALLALLAHU ALAYHI WA SALLAM) has spoken the truth. Today I shall meet my beloved
friends, Muhammad (SALLALLAHU ALAYHI WA SALLAM) and his companions." The rest of the Hadith follows. (3)

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf (RA) narrates that during the
Battle of Siffeen, which was the day when Hadhrat Ammaar bin Yaasir (RA)
was martyred, he heard Hadhrat Ammaar (RA) call out, "I am to meet Al
Jabbaar (Allaah) and marry the damsels of Jannah! Today I shall meet my beloved
friends, Muhammad (SALLALLAHU ALAYHI WA SALLAM) and his companions because Rasulullaah (SALLALLAHU
ALAYHI WA SALLAM) informed me that the last provision of my worldly life shall be the curds of milk." (4)

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(1) Sayf bin Umar, as quoted in Al Bidaaya wan Nihaaya (Vol.7 Pg.11).
(2) Tabraani and Abu Ya'la. Haythami (Vol.9 Pg.297) has commented on the chain of narrators.
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.298).
(4) Tabraani. Haythami (Vol.9 Pg.296) has commented on the chain of narrators and stated that a
narration of Imaam Ahmad states that when the milk was brought to Hadhrat Ammaar bin Yaasir
(RA), he laughed.
The Martyrdom of Hadhrat Baraa bin Maalik in Persia

Hadhrat Anas narrates, "I came to (my brother) Baraa bin Maalik while he was singing something. I said, 'Allaah has given you something (the Qur'aan) that is better (than the poems you sing)." He replied, 'Do you fear that I shall die on my bed? Never! I swear by Allaah that He will never deprive me (of martyrdom). I have already killed a hundred Kuffaar apart from those whom I killed with the help of others.'" (1)

Another narration states that when the Muslims retreated during the Battle of Aqaba in Persia, Hadhrat Baraa bin Maalik stood up and mounted his horse as another person guided it from behind. He then said to his companions, "Terrible is the habit that you people have made the enemy accustomed to (by being repeatedly defeated)!" He then led the attack against the enemy and Allaah gave victory to the Muslims. It was on that day that Hadhrat Baraa was martyred. (2)

The Thoughts of Hadhrat Umar when Hadhrat Uthmaan bin Madh'oon Passed Away without being Martyred

Hadhrat Ubaydullaah bin Abdullaah bin Utba says that the news reached him that Hadhrat Umar bin Khattaab said, "When Uthmaan bin Madh'oon died naturally without being martyred, his status dropped in my eyes. I said to myself, 'Look at this man who was extremely abstinent from the world and then passed away without being martyred!' Uthmaan stayed in this position in my estimation until Rasulullaah passed away. I then said, 'Shame on me! Even the best of people pass away naturally.' When Abu Bakr passed away naturally, I said, 'Shame on me! Even the best of us pass away naturally.' The status of Uthmaan bin Madh'oon was then restored to the position it previously enjoyed in my sight." (3)

The Bravery of the Sahabah

The Bravery of Hadhrat Abu Bakr Siddeeq

Hadhrat Ali once asked, "O people! Who is the bravest person?" "You are, O Ameerul Mu'mineen," the people submitted. Hadhrat Ali then said, "Although I have defeated everyone who has confronted me, I want you people to tell me who is the bravest person." "Who then?" the people said, "Who is the bravest person?" Hadhrat Ali replied, "He was Abu Bakr. We had constructed a shed for Rasulullaah during the Battle of Badr and then asked

(1) Baghawi, as quoted in Isaaba (Vol.1 Pg.143) from reliable sources as confirmed by Haythami (Vol.9 Pg.324). Haakim (Vol.3 Pg.291) and Abu Nu'aym in his Hilya (Vol.1 Pg.350) have also reported the narration.

(2) Haakim.

(3) Ibn Sa'd and Abu Ubayd in his Ghareeb, as quoted Muntakhab (Vol.5 Pg.240).
who would remain with Rasulullaah  so that the Mushrikeen do not attack him. (Hadhrat Abu Bakr volunteered for the task when all others were unable to.) By Allaah! Whenever a Mushrik even drew close to us Abu Bakr was there with his sword drawn near the head side of Rasulullaah  He attacked anyone who dared attack Rasulullaah . He was certainly the bravest of people." (1)

The Bravery of Hadhrat Umar bin Khattaab

Hadhrat Ali bin Abi Taalib  says, "I know of no person who did not make Hijrah secretly except for Umar bin Khattaab . When he decided to make Hijrah, he hung his sword from his neck, carried his bow on his shoulder and took a few arrows in his hand. He then proceeded to the Kabah where the leaders of the Quraysh were sitting in their gatherings. He went around the Kabah seven times and then performed two Rakaahs salaah by the Maqaam Ibraheem. Thereafter, he approached each gathering separately, saying, "May your faces be disfigured! Whoever wants his mother to mourn him, his children to become orphans and his wife to become a widow should meet me behind this valley (to try and stop my Hijrah)." None dared follow him out. (2)

The Bravery of Hadhrat Ali bin Abi Taalib

The Poem of Hadhrat Ali after the Battle of Uhud

Hadhrat Jaabir narrates that after the Battle of Uhud, Hadhrat Ali came home to Hadhrat Faatima and said the following couplets (which meant):

"O Faatima! Take this flawless sword from me
I am neither shaken (with fear) nor a worthless man
By my life! I have truly exerted myself to assist Muhammad and for the pleasure of my Rabb Who has complete knowledge about His bondsmen"

Rasulullaah then said, "If you think that you fought well, so have Sahal bin Hunayf and Ibn Simma." Rasulullaah also mentioned the name of a third Sahabi whose name a narrator called Mu'allaa had forgotten. Hadhrat Jibra'eel commented, "O Muhammad! I swear by your father that this is certainly an occasion of grief." Rasulullaah said, "O Jibra'eel! He (Hadhrat Ali) is from me." To this, Hadhrat Jibra'eel said, "And I am from the two of you (with you two always)." (3)

Hadhrat Abdullaah bin Abbaas narrates that after the Battle of Uhud, Hadhrat Ali came home to Hadhrat Faatima and said, "O

(1) Bazzaar, as quoted Majma'uz Zawaa'id (Vol.9 Pg.46).
(2) Ibn Asaakir, as quoted in Muntakhab Kanzu/U/maal (Vol.4 Pg.387).
(3) Bazzaar, Haythami (Vol.6 Pg.122) has commented on the chain of narrators.
Faatima! Take this flawless sword from me." Rasulullaah ﷺ then said, "If you think that you fought well, so have Sahal bin Hunayf and Abu Dujaana Simaak bin Harasha."  

Hadrat Ali ﷺ Kills Amr bin Abd Wadd

Hadrat Ubaydullah bin Ka'b bin Maalik ﷺ says that during the Battle of Khandaq, Amr bin Abd Wadd donned himself recognisable so that his presence should be noticed by also bringing a flag in his hand. As he stood with his horse, Hadrat Ali ﷺ asked, "O Amr! Did you make a pledge to the Quraysh in Allaah's name that if anyone called you to accept two matters, you would surely accept one of them?" "I certainly have," replied Amr. Hadrat Ali ﷺ continued, "I then call you towards Allaah, His Rasool ﷺ and towards Islaam." "I have no need for that!" retorted Amr. "Then," said Hadrat Ali ﷺ, "I challenge you to dismount and fight me on the battlefield." Amr responded by saying, "Why, O nephew? By Allaah, I would not like to kill you." Hadrat Ali ﷺ then incensed Amr by smirking, "However, I swear by Allaah that I would like to kill you." At this, Amr stormed forward. Both men dismounted their animal, circled the battlefield and started a furious duel. Hadrat Ali ﷺ then killed Amr.  

The Couplets Hadrat Ali ﷺ Recited when he Killed Amr bin Abd Wadd

A narration of Ibn Is'haaq states that Amr bin Abd Wadd was covered in armour when he stepped forward and called, "Who will fight me?" Hadrat Ali bin Abi Taalib ﷺ stood up and said, "I shall accept the challenge, O Nabi of Allaah ﷺ." Rasulullaah ﷺ said, "That is Amr. Be seated." Amr then called out again saying, "Is there nobody to fight me?" He then started making fun of the Muslims by saying, "Where is that Jannah of yours about which you claim that anyone killed from you will enter? Can you not send even one man to fight me?" Hadrat Ali ﷺ again stood up and volunteered for the task. However, Rasulullaah ﷺ again bade him to be seated. When Amr pronounced his challenge for the third time and also recited some poetry (to ridicule the Muslims), Hadrat Ali ﷺ got up and said, "O Rasulullaah ﷺ! I shall do it." "But that is Amr," cautioned Rasulullaah ﷺ. Hadrat Ali ﷺ replied, "(I am prepared to fight) Even though it is Amr." With the permission of Rasulullaah ﷺ, Hadrat Ali ﷺ walked towards Amr with the following couplets on his lips (which meant):

"Do not be hasty because coming your way  
is a respondent to your challenge who is not at all helpless  
He comes with true resolve and foresight  
For it is truth that brings salvation to every successful person  
I have great hope of setting on you  
Women who wail over the bodies of the dead

(1) Tabraani, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.123).  
(2) Ibn Jareer, as quoted in Kanzul Ummaal (Vol.5 Pg.281).
Using such a powerful strike of the sword
That will be spoken about in all battles"
"Who are you?" Amr asked. "I am Ali," came the reply. "The son of Abd Manaal?"
asked Amr. Hadhrat Ali replied, "I am Ali the son of Abu Taalib." Amr said,
"Dear nephew! Have you any uncles who are elder than you, (rather send them to
fight me) for I do not like to spill your blood." Hadhrat Ali remarked,
"However, I swear by Allaah that I would love to spill your blood." Amr flew into a
rage at this. He dismounted from his animal and drew his sword which appeared
to be a spark of fire. He then stormed angrily at Hadhrat Ali, who faced
him with his leather shield.
Amr struck the shield with such force that the sword cut right through it and
injured Hadhrat Ali's head. Hadhrat Ali then struck an artery of
Amr's shoulder so forcefully that Amr fell to the ground. Dust then began to fly
and when Rasulullaah heard "Allaahu Akbar", the Sahabah knew
that Hadhrat Ali had killed Amr. Hadhrat Ali then recited the
following couplets which meant:
"Will a band of horsemen launch a surprise attack against me?
O my companions, retreat and leave them to me
Today my anger prevents me from fleeing from the battlefield
As did the unmistaken strike of a sword to my head"
He concluded with a few verses that meant:
"By his foolish judgement, he worshipped stones
while by my correct judgement, I worship the Rabb of Muhammad
When I returned, I left him lying on the ground
Like a fallen trunk of a palm lying somewhere between sand dunes and higher
ground
I preserved my dignity by not taking his clothes
But had I been the one to fall, he would have snatched away all my clothing
O coalition of forces! Never think that Allaah will stop assisting
His Deen and His Nabi"
Hadhrat Ali then went to Rasulullaah, whose face was gleaming.
Hadhrat Umar bin Khattaab asked him, "Why did you not take his
armour? No Arab has armour better than his." Hadhrat Ali replied, "When
I struck him with my sword, he used his groin area to shield himself (because
of which his private parts became exposed) so I felt too shy for this cousin of
mine to take off his armour." (1)

Hadhrat Ali Kills the Jew Marhab During the Battle of Khaybar

Hadhrat Salama bin Akwa narrates a lengthy Hadith in which he makes
mention of the Sahabah returning from fighting the Banu Fazaara. They
had hardly stayed (in Madinah) for three days when they had to march to

(1) Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.106).
Khaybar. Hadhrat Salama says that (his uncle) Hadhrat Aamir also left (with the army) as he recited the following couplets (which meant):

"By Allaah! Were it not for You (O Allaah) we would not have received guidance
Nor would we have given charity or performed salaah
We can never be independent of Your grace
So do send tranquillity to us
And make our feet firm when we clash (with the enemy)"

Rasulullaah asked, "Who is saying that?" When the Sahabah informed Rasulullaah that it was Hadhrat Aamir, he said, "May your Rabb forgive you." Hadhrat Salama says, "Whenever Rasulullaah said this to anyone, they were always martyred." Riding his camel, Hadhrat Umar commented, "(O Rasulullaah)! You should have allowed us to benefit more from Aamir." When the Sahabah reached Khaybar, (one of the bravest Jewish warriors) Marhab came out brandishing his sword and reciting the following couplets (which meant):

"All of Khaybar knows that I am Marhab
A well-armed and experienced hero
(Who thrives) When the leaping flames of war arrive"

Hadhrat Aamir met Marhab's challenge to a duel as he recited the following:

"All of Khaybar knows that I am Aamir
A well-armed hero who throws himself in the thick of battle"

The two men exchanged blows with their swords. When Marhab's sword got stuck in Hadhrat Aamir's shield, he attacked Marhab from beneath but his sword accidentally severed an artery in his own arm. This caused the death Hadhrat Aamir. Hadhrat Salama says that as he was passing by a group of Sahabah, he overheard them say, "All Aamir's deeds have been wasted because he killed himself." Hadhrat Salama then went weeping to Rasulullaah who asked him what the matter was. Hadhrat Salama replied, "They are saying that all the deeds of Aamir are wasted." "Who is saying this?" asked Rasulullaah. "A group of your Sahabah," came the reply. Rasulullaah then said, "They are wrong. In fact, his reward will be double."

Rasulullaah then sent for Hadhrat Ali, who was experiencing some pain in his eyes. "Tomorrow," declared Rasulullaah, "I shall give this flag to someone who loves Allaah and His Rasool." Hadhrat Salama says that he was he who led Hadhrat Ali to Rasulullaah. Rasulullaah then applied some of his saliva to Hadhrat Ali's eyes, which cured them instantly. He then handed the flag over to Hadhrat Ali. (When the battle started) Marhab then again came forward to issue a challenge as he said:

"All of Khaybar knows that I am Marhab
A well-armed and experienced hero
(Who thrives) When the leaping flames of war arrive"

Hadhrat Ali \textsuperscript{1} stepped forward to accept his challenge as he said:

"I am the one whose mother calls a lion

Like the lion of a terrifying jungle

I give the enemy his full measure just like an open scale"

Hadhrat Ali \textsuperscript{2} then swung his sword to deliver a blow that decapitated Marhab's head. This led to the conquest of Khaybar. (1)

Hadhrat Abu Raafi \textsuperscript{3} who was the freed slave of Rasulullaah \textsuperscript{4} narrates that they marched with Hadhrat Ali \textsuperscript{1} to Khaybar, where Rasulullaah \textsuperscript{4} sent him ahead with the flag. When Hadhrat Ali \textsuperscript{1} approached one of the fortresses, the people inside came out to fight him. One of the Jews struck Hadhrat Ali \textsuperscript{1}'s shield, causing it to fall from his hand. Hadhrat Ali \textsuperscript{1} then ripped off one of the doors of the fortress and used it as a shield. He kept fighting with it in his hand until Allaah gave victory to the Muslims. He then threw it away. Hadhrat Abu Raafi \textsuperscript{3} says, "I saw myself with a group of seven others of which I was the eighth. Try as we did to turn that door over, we did not succeed." (2)

Hadhrat Jaabir \textsuperscript{5} reports that during the Battle of Khaybar, Hadhrat Ali \textsuperscript{1} lifted up the door of a fortress, which the Muslims used to climb over the walls. This led to their victory. When the people tried to lift the door afterwards, forty of them were unable to do so. (3) Another narration states that seventy men had to exert themselves before they were able to put the door back on its place. (4) Yet another narration from Hadhrat Jaabir bin Samura \textsuperscript{6} states that during the Battle of Khaybar, Hadhrat Ali \textsuperscript{1} lifted up the door of a fortress, which the Muslims used to climb over the walls. This led to their victory. When the people tried to lift the door afterwards, it took forty of them to do so. (5)

**The Bravery of Hadhrat Talha bin Ubaydillaah**

Hadhrat Talha \textsuperscript{7} reports that during the Battle of Uhud, he recited the following couplets (which meant):

"We are the protectors of the Ghaalib and Maalik tribes

Fighting in defence of our blessed Rasulullaah \textsuperscript{4}

Striking people with our swords on the battlefield for him

As we strike the hump of a large-humped camel (when cleaning it after

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(1) Muslim and Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.187). This narration therefore makes it clear that it was Hadhrat Ali \textsuperscript{1} who killed Marhab. A narration from Imaam Ahmad confirms this when it quotes that Hadhrat Ali \textsuperscript{1} said, "After killing Marhab, I brought his head to Rasulullaah \textsuperscript{4}.

(2) The chain of narrators in this narration is flawed and clearly broken.

(3) Bayhaqi and Haakim. The chain of narrators in this narration is weak.

(4) Al Bidaaya wan Nihaaya (Vol.4 Pg.189). The chain of narrators in this narration is also weak.

(5) Ibn Abi Shayba, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.44). The chain of narrators in this narration is reliable.
As the Muslims were leaving Uhud, Rasulullahﷺ told (the famous poet) Hadhrat Hassaan رضي الله عنه to say something in praise of Hadhrat Talha رضي الله عنه. He obliged by saying the following couplets (which meant):

"On the day of the valley (the Battle of Uhud), Talha assisted Muhammad ﷺ During a time of extreme hardships and difficulties With his bare hands he shielded (Rasulullahﷺ) from the arrows And placed his hand beneath the swords (to shield Rasulullahﷺ) because of which it was paralysed After Muhammad ﷺ, he led all the others
He erected the mill of Islaam until it could function by itself"

Hadhrat Abu Bakr رضي الله عنه then recited the following (which meant):
"Talha defended the Nabi of guidance as the cavalry chased him When they eventually caught up, he defended all of Deen He patiently bore the injuries when his comrades had left At that time, people were either rightly guided or misguided O Talha bin Ubaydillaah! Incumbent for you is the gardens of Jannah and marriage to its beautiful wide-eyed damsels"

Hadhrat Umar رضي الله عنه then said the following couplet (in praise of Hadhrat Talha رضي الله عنه):

"He defended the Nabi of guidance with his drawn sword at a time when everyone had fled and dispersed"

Rasulullahﷺ then commented, "What you have said is true, O Umar." (1) The manner in which Hadhrat Talha رضي الله عنه fought during the Battle of Uhud has already been narrated (in the chapter "Rasulullahﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" under the subheading "The Hardship Rasulullahﷺ Bore During the Battle of Uhud").

The Bravery of Hadhrat Zubayr bin Awwaam

Hadhraat Zubayr رضي الله عنه Emerges with a Drawn Sword in Makkah before the Hijrah

Hadhraat Sa'eed bin Musayyib رضي الله عنه says that the first person to draw a sword for the pleasure of Allaah was Hadhrat Zubayr bin Awwaam رضي الله عنه. He was in Makkah one day when he heard that Rasulullahﷺ was assassinated. He immediately left home with a drawn sword when he came face-to-face with Rasulullahﷺ. Rasulullahﷺ enquired, "What is the matter, Zubayr?" "I heard that you had been assassinated," he replied. "What were intending to do in that case?" Rasulullahﷺ asked. "By Allaah!" replied Hadhrat Zubayr رضي الله عنه, "I had intended to tackle all the people of Makkah." Rasulullahﷺ then prayed for him. It is with reference to this that Asadi said the following poem (which meant):

(1) Ibn Asaakir, as quoted in Muntakhab Kanzul Ummaai (Vol.5 Pg.68) with commentary on the chain of narrators. Ibn Hibbaan has also reported the narration, as quoted in Lisaan (Vol.3 Pg.77).
"That was the first sword drawn for the pleasure of Allaah
The sword of the beloved leader Zubayr

In the defence of Deen, it happened by the grace of his courage
It occasionally happens that one who hears a lot musters many forms of courage"(1)

Hadhrat Urwa narrates that after accepting Islaam, Hadhrat Zubayr bin Awwaam once heard a whisper from Shaytaan stating that Rasulullaah had been captured. Although he was only a boy of twelve years, he drew his sword and searched the gullies of Makkah. At that time, Rasulullaah was in the upper area of Makkah when Hadhrat Zubayr met him with sword in hand. Rasulullaah enquired, "What is the matter?" "I heard that you had been captured," he replied. "What were intending to do in that case?" Rasulullaah asked. Hadhrat Zubayr replied, "I had intended to use this sword on whoever it was who captured you." Rasulullaah then prayed for Hadhrat Zubayr and for his sword and told him that he could leave. His was the first sword drawn in the path of Allaah. (2)

**Hadhrat Zubayr Kills Talha Abdari During the Battle of Uhud**

Ibn Is'haaq narrates that Talha bin Abu Talha Abdari bore the flag of the Mushrikeen during the Battle of Uhud. When he called for someone to challenge him to a duel, the Muslims hesitated. The only person to accept the challenge was Hadhrat Zubayr bin Awwaam. Hadhrat Zubayr leapt on to Talha's own camel, threw him off and killed him with his own sword. In praise of him, Rasulullaah said, "Every Nabi has a devoted friend in Jannah and mine shall be Zubayr." Rasulullaah also said, "Had Zubayr not accepted the challenge, I would have done so myself after seeing the hesitance of the others." (3)

**Hadhrat Zubayr Kills Naufal Makhzoomi and Another Person**

Ibn Is'haaq narrates that during the Battle of Khandaq, Naufal bin Abdullaah bin Mughiera Makhzoomi stepped ahead of the ranks of the Mushrikeen and issued a challenge for someone to fight him. Hadhrat Zubayr bin Awwaam responded and struck Naufal so forcefully with his sword that Naufal's body was split into two and Hadhrat Zubayr t's sword was dented. Hadhrat Zubayr then returned reciting the following couplets (which meant):

I am a man who defends himself and also defends
The chosen and unlettered Nabi"(4)

(1) Ibn Asaakir.
(2) Ibn Asaakir and Abu Nu'ayrn in his Hilya (Vol.1 Pg.89), as quoted in Mutakhab Kanzul Ummaal (Vol.5 Pg.69). The narration has also been reported by Zubayr bin Bakkaar as quoted in Isaaba (Vol.1 Pg.548) and by Abu Nu'ayrn in his Dalaal' (Pg.226).
(3) Yunus, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.20).
(4) Yunus, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.107).
Hadhrat Asmaa bint Abu Bakr narrates that a fully-armed man from the Mushrikeen advanced (from the ranks of the enemy) and climbed on top of a high place. He then announced, "Who will come out for a challenge?" Rasulullaah asked one of the Sahabah, "Will you take him on?" "If it pleases you, O Rasulullaah," the man replied. When Hadhrat Zubayr started peering to look, Rasulullaah noticed him and said, "Stand up, O son of Safiyya!" Hadhrat Zubayr then walked up to the man until he stood level to him. The two men started exchanging blows with their swords, after which one of them grabbed the other in a bear hug. They both then started rolling down. Rasulullaah commented, "Whichever of them first falls into the ditch will be killed." Rasulullaah and the Sahabah then started making du’aa. It was the Kaafir who landed first in the ditch. As soon as this happened, Hadhrat Zubayr fell on to the Kaafir's chest and killed him. (1)

Hadhrat Zubayr Fights During the Battles of Khandaq and Yarmook

Hadhrat Abdullaah bin Zubayr says, "During the Battle of Khandaq, myself and Umar bin Abu Salama were put with the women and children in a fortress (because we were both very young). He would bend over for me to get on to his back so that I could watch (the battle). I watched my father (Hadhrat Zubayr sometimes fighting here, sometimes there) and tackling anyone that confronted him. When he came to us in the fortress that evening, I said to him, 'Dear father, I watched you today and saw what you were doing.' 'Did you really see me?' he asked. 'I sure did,' I replied. He then said, 'May my parents be sacrificed for you.'" (2)

Hadhrat Urwa says that during the Battle of Yarmook, the Sahabah said to Hadhrat Zubayr, "Will you not lead an attack so that we may join you?" Hadhrat Zubayr said to them, "If I lead the attack, you will fail in your word (to fight with me)." "We will not," they assured him. Hadhrat Zubayr then attacked the enemy so fiercely that he penetrated past their ranks without the support of anyone else. However, as he returned, the enemy grabbed the reins of his horse and inflicted two wounds on his shoulder on either side of the wound that he sustained during the Battle of Badr.

Hadhrat Urwa says that (the wounds were so deep that) as a child he used to playfully put his finger into those wounds. With Hadhrat Zubayr on that day was his son Abdullaah who was only ten years of age. Hadhrat Zubayr put Hadhrat Abdullaah on a horse and left him in the care of one of the men. (3)

Another narration states that when the Sahabah approached Hadhrat Zubayr with the same request a second time, he complied and did as he

(1) Ibn Jareer, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.69).
(2) Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.107).
(3) Bukhari.
had done the first time. (1)

The Bravery of Hadhrat Sa'd bin Abi Waqqaas

Hadhurat Sa'd is the First Person to Fire an Arrow in the Path of Allaah

Hadhurat Zuhri reports that Rasulullaah ﷺ once sent an expedition to a place called Raabigh that was situated on one end of Hijaz. Hadhrat Sa'd bin Abi Waqqaas ﷺ was also part of this expedition. When the Mushrikeen attacked the Muslims, Hadhrat Sa'd ﷺ defended them with his arrows and was the first person to fire and arrow in the path of Allaah. This was the first battle fought in Islaam. Concerning his archery, Hadhrat Sa'd bin Abi Waqqaas ﷺ recited the following couplets (which meant):

"Behold! Has the news reached Rasulullaah ﷺ yet that I have defended my companions with my arrowheads?
Using them, I made the enemy flee over every type of ground, hard and soft
No archer fighting the enemy can be counted
Who has fired an arrow before me, O Rasulullaah ﷺ" (2)

Hadhurat Sa'd bin Abi Waqqaas Kills Three People with a Single Arrow During the Battle of Uhud

Hadhrat Ibn Shihaab narrates that Hadhrat Sa'd bin Abi Waqqaas ﷺ killed three people with a single arrow during the Battle of Uhud. When the Mushrikeen first shot the arrow at the Muslims, Hadhrat Sa'd ﷺ shot it back at them (killing one of them). When the Mushrikeen again fired the same arrow back, Hadhrat Sa'd ﷺ shot it back at them a second time, killing another man. When the arrow came back, Hadhrat Sa'd ﷺ fired it back at them a third time, taking the life of yet another Mushrik. Everyone was astonished by what Hadhrat Sa'd ﷺ had done. He said to them, "The arrow was handed to me by none other than Nabi ﷺ." Rasulullaah ﷺ said to him, "May my parents be sacrificed for you." (3)

Hadhrat Abdullaah bin Mas'oood ﷺ says that during the Battle of Badr, Hadhrat Sa'd bin Abi Waqqaas ﷺ fought with Rasulullaah ﷺ in the roles of both cavalry and infantry (according to another interpretation, although Hadhrat Sa'd ﷺ was part of the infantry, he fought as efficiently as a cavalryman). (4)

(1) Al Bidaaya wan Nihaaya (Vol.7 Pg.11).
(2) Ibn Asaakir, as quoted in Muntakhab Kanzul Ummal (Vol.5 Pg.72).
(3) Ibn Asaakir, as quoted in Muntakhab Kanzul Ummal (Vol.5 Pg.72).
(4) Bazzaar, Haythami (Vol.6 Pg.82) has commented on the chain of narrators.
The Bravery of Hadhrat Hamza bin Abdil Muttalib ﷺ

His Bravery During the Battle of Badr and the Statement of Umayyah bin Khalaf in this Regard

Hadhrat Haarith Taymi narrates that during the Battle of Badr, Hadhrat Hamza bin Abdil Muttalib ﷺ distinguished himself by wearing ostrich feathers. One of the Mushrikeen asked, "Who is the man who marks himself with ostrich feathers?" "He is Hamza bin Abdil Muttalib," came the reply. The man then commented, "It was he who carried out all those major offensives against us." (1) Hadhrat Abdur Rahmaan bin Auf ﷺ says that Umayyah bin Khalaf once asked him, "0 Abdul Ilaa! Who was the man who marked his chest with ostrich feathers during the Battle of Badr?" "He was the uncle of Rasulullaah ﷺ. He was Hamza bin Abdil Muttalib," replied Hadhrat Abdur Rahmaan bin Auf ﷺ. Umayyah then commented, "It was he who carried out all those major offensives against us." (2)

Rasulullaah ﷺ Weeps Bitterly as he Sees the Dead Body of Hadhrat Hamza ﷺ

Hadhrat Jaabir bin Abdullaah ﷺ narrates that as they were returning from the Battlefield of Uhud, Rasulullaah ﷺ could not find Hadhrat Hamza ﷺ. Someone said, "I saw him by that tree as he was saying, 'I am the lion of Allaah and the lion of His Rasool ﷺ. O Allaah! I absolve myself from what those people (Abu Sufyaan and the others) have done and I seek pardon from what these people (the Muslims) have done (by causing their own defeat).'" Rasulullaah ﷺ went in that direction and started crying when he caught sight of Hadhrat Hamza t's forehead. However, when Rasulullaah ﷺ saw how the body of Hadhrat Hamza ﷺ was mutilated, he wept uncontrollably. Rasulullaah ﷺ then asked, "Is there no Kafan (burial shroud)?" One of the Ansaar stood up and threw a cloth over the body. Thereafter, Rasulullaah ﷺ said, "In the sight of Allaah, Hamza shall be the leader of all martyrs on the Day of Qiyaamah." (3)

The Martyrdom and Mutilation of Hadhrat Hamza ﷺ

Hadhrat Ja’far bin Amr bin Umayyah Dhamri says that it was during the Khilaafah of Hadhrat Mu’aaawiya ﷺ when he and Hadhrat Abdullaah bin Adi bin Khiyaar went out. He then goes on to report a lengthy narration in which he states that when the two of them sat before Hadhrat Wahshi ﷺ, they asked, "We have come here so that you may relate to us how you managed to martyr Hadhrat Hamza ﷺ." He responded by saying, "I shall relate the incident to you as I had related it to Rasulullaah ﷺ when he asked me about it. I had been

(1) Tabraani. Haythami (Vol.6 Pg 81) has commented on the chain of narrators.
(2) Bazzaar, Haythami (Vol.6 Pg.81) has commented on the chain of narrators.
(3) Haakim (Vol.3 Pg.199) narrating from reliable sources, as confirmed by Dhahabi.
a slave of Jubayr bin Mut'im, whose uncle Tu'ayma bin Adi was killed in the Battle of Badr. When the Quraysh marched to Uhud, Jubayr said to me, 'You will be a free man if you manage to kill Hamza the uncle of Rasulullah to compensate for the death of my uncle.'

I was an Abyssinian man who could throw the spear with the accuracy of the Abyssinians. I seldom ever missed a target. I therefore marched with the others and when we engaged the Muslims in battle, I set out to locate Hamza. I searched for him until I eventually saw him at one end of the army. (With his brawny body covered in dust) He looked like a brown camel, smashing people with his sword so fiercely that nothing could stand before him. By Allaah! I prepared well for him and hid myself behind a tree or a rock until he drew close to me. However, Sibaa bin Abdul Uzza beat me to him. When Hamza saw Sibaa, he called to him, "Come to me, O son of a circumcised woman!" Hamza then struck Sibaa so forcefully that his head was taken off as if by mistake. I then shook my spear until I was satisfied (that it would hit the target) and then let it fly. The spear struck him beneath the navel and penetrated his body until it emerged from between his legs. He started to come to me, but fell unconscious. I then left him like that until he passed away. I later returned, took my spear and returned to the camp. I then sat there because I had no need for anything else. I had killed Hamza only to secure my freedom. I then returned to Makkah and was set free.

I remained there until Rasulullah conquered Makkah, after which I escaped to Ta'if. I stayed there until the time when a delegation from Ta'if went to Rasulullah to accept Islaam. All avenues were then shut for me and I thought, 'Should I go to Shaam, to Yemen or someplace else?' By Allaah! I was still engrossed in these thoughts, when someone said to me, 'Shame on you! (Do you still not know that) Muhammad never kills anyone who enters his Deen and recites the Shahaadah of truth.' I then set out until I reached Rasulullah in Madinah. (Rasulullah had no idea of my arrival and) Nothing warned him of my presence besides me standing over his head reciting the Shahaadah of truth. When he saw me, Rasulullah asked, 'Are you Wahshi?' 'Yes, O Rasulullah,' I replied. He then said to me, 'Sit down and tell me how you managed to kill Hamza.'

I then related the incident to Rasulullah as I have related it to you. Once I had completed the narration, Rasulullah said to me, 'Hide your face from me so that I do not have to see you (do not let me see you because it reminds me of my uncle's death). I would then avoid the places where Rasulullah was so that he did not have to look at me. I continued doing this until Allaah took the life of Rasulullah.

When the Muslims marched to fight the great liar Musaylama from Yamaamah, I marched with them. I took along with me the same spear I had used to martyr Hamza. The battle then began. Although I never knew him (from before), I recognised Musaylama standing with sword in hand. As I prepared to kill him,
someone from the Ansaar was also preparing to kill him from another direction. I then shook my spear until I was satisfied (that it would hit the target) and then let it fly. As the spear struck him, the Ansaari attacked him and struck him with his sword. Only your Rabb knows which of us had killed him. If I had killed him, then although I had martyred the best of people after Rasulullah (Hamza (6)), I had also killed the worst of people (Musaylma)." (1)

A similar narration of Bukhari also narrated by Hadhrat Ja'far bin Amr adds that when the armies formed their rows for the battle, Sibaa stepped forward and said, "Is there anyone to fight me?" Hadhrat Hamza bin Abdil Muttalib (6) accepted the challenge and said, "O Sibaa! O son of Ummu Anmaar the circumcised woman! Do you oppose Allaah and His Rasool (6)?" He then attacked Sibaa (and finished him off so thoroughly) as if he was a bygone day.

The Bravery of Hadhrat Abbaas bin Abdul Muttalib

Hadhrat Abbaas Snatches Hadhrat Handhala from the Hands of the Mushrikeen

Hadhrat Jaabir narrates that during the Battle of Taalif, Rasulullah sent Hadhrat Handhala bin Rabee to the people of Taalif. However, when Hadhrat Handhala had spoken to them, they captured him and were taking him up to their fortress when Rasulullah called out, "Who will take care of them (and rescue Hadhrat Handhala)? Such a person will receive the reward of this entire expedition." It was only Hadhrat Abbaas who rose to the occasion. He intercepted the enemy as they were taking Hadhrat Handhala into the fortress. Hadhrat Abbaas was a powerful man and he wrestled Hadhrat Handhala from them until he was able to snatch him away from their hands. Rasulullah prayed for him all the time and he brought Hadhrat Handhala to Rasulullah despite the rocks that the people in the fortress rained down on him. (2)

The Bravery of Hadhrat Mu'aadh bin Amr bin Jamooh and Hadhrat Mu'aadh bin Afraa

How they Killed Abu Jahal During the Battle of Badr

Hadhrat Abdur Ramaan bin Auf says, "As I stood in file during the Battle of Badr, I looked to my right and left and saw two boys from the Ansaar who were very young in age. I was hoping that I had rather been between two stronger men, when one of them nudged me saying, 'Dear uncle! Do you know

(1) Ibn Is'haaq, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.18).
(2) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.5 Pg.307).
who Abu Jahal is? 'Certainly,' I replied, 'What have you to do with him?' He replied, 'I have been told that he abuses Rasulullaah ﷺ. I swear by the Being Who controls my life that if I see him, I shall not leave him until the first of us dies.' I was very impressed with this. The other boy then nudged me and we had a similar conversation.

No sooner did I spot Abu Jahal doing his rounds amongst his people, when I said to the boys, 'Look over there! There is the man you were asking me about.' The two darted towards him with their swords and struck him until they had killed him. They then went to Rasulullaah ﷺ and reported it to him. When Rasulullaah ﷺ asked them which of them killed Abu Jahal, they both claimed to have done so. 'Have you wiped your swords yet?' Rasulullaah ﷺ asked. 'No,' they replied. Rasulullaah ﷺ then examined their swords and said, 'You have both killed him.' Rasulullaah ﷺ however decided to award Abu Jahal's possessions to Hadhrat Mu'aadh bin Amr bin Jamooh ﷺ. The other youngster was Hadhrat Mu'aadh bin Afraa ﷺ.

Another narration from Bukhari quotes that Hadhrat Abdur Ramaan bin Auf ﷺ said, 'I was standing in the rows during the Battle of Badr and happened to look to my right and my left when I noticed two youngsters on either side. I began to feel unsafe in my position when one of them addressed me in a manner that the other should be unaware of. He requested, 'Dear uncle! Do show me who Abu Jahal is?' 'Dear nephew,' I asked, 'What will you do about him?' He responded by saying, 'I have taken a pledge with Allaah that as soon as I see him, I will either kill him or I shall be killed in the attempt.' Thereafter, the second youngster also had a similar conversation with me that the first was unaware of. (Impressed by their courage) I then did not want to be between any other men other than them. When I pointed Abu Jahal out to them, they attacked him like two peregrine falcons and struck him with their swords. They were the two sons of Afraa (Mu'aadh and Mu'awwadhi. Hadhrat Mu'aadh bin Amr bin Jamooh ﷺ was most probably with them).

Hadhrat Abdullaah bin Abbaas ﷺ and Hadhrat Abdullaah bin Abu Bakr ﷺ both narrate from Hadhrat Mu'aadh bin Amr bin Jamooh ﷺ of the Banu Salma tribe that he said, '(During the Battle of Badr) Abu Jahal seemed to be in a dense forest (because he was surrounded by soldiers on all sides). The people therefore said that it was impossible for anyone to reach him. No sooner had I heard this, then I resolved to get to him and went in his direction. I attacked him as soon as I got the opportunity and struck him with my sword, causing his foot to fly off from halfway down his calf. By Allaah! The only comparison I can draw of his foot flying off is like a date stone flies off a grindstone when it is thrown against it. Abu Jahal's son Ikrama then struck me on the shoulder. The blow severed my arm and it hung by its skin to my side. The battle occupied me from feeling the pain and I fought most of the day with the arm trailing behind me. However, when it became too cumbersome, I placed

(1) Bukhari. Muslim, Haakim (Vol.3 Pg.425) And Bayhaqi (Vol.6 Pg.305).
my foot on the dangling arm and pulled hard until (the skin gave way and) I could cast the arm aside. (1)

The Bravery of Hadhrat Abu Dujaana Simaak bin Harasha from the Ansar

Hadhrat Abu Dujaana Takes a Sword from Rasulullah and Fulfils its Rights During the Battle of Uhud

Hadhrat Anas reports that Rasulullah took hold of a sword during the Battle of Uhud and announced, "Who will take this sword from me?" When several Sahabah took the sword to have a look at it, Rasulullah said, "(I am not giving it for looking) Who will take this sword and fulfil its rights." This made everyone hesitate and it was Hadhrat Abu Dujaana Simaak bin Harasha who said, "I shall take it and fulfil its rights." He then used it to efficiently kill the Mushrikeen. (2)

Hadhrat Zubayr bin Awwaam narrates that that Rasulullah took hold of a sword during the Battle of Uhud and announced, "Who will take this sword and fulfil its rights." It was Hadhrat Abu Dujaana Simaak bin Harasha who said, "O Rasulullah! I shall take it and fulfil its rights, but what are its rights?" Rasulullah then handed the sword over to him and he left. Hadhrat Zubayr says that he followed Hadhrat Abu Dujaana and (saw that) he destroyed everything he used the sword on. He eventually came across some Mushrikeen women at the foot of the mountain. Amongst them was Hind who was reciting the following couplets (to incite the Mushrikeen men, which meant):

"We are the daughters of prominent people
Who walk on exquisite cushions
We wear musk on our heads
And are ready to embrace you when you arrive
We shall however separate from you if you flee the battlefield
Separate in a manner after which there shall be no reconciliation"

When Hadhrat Abu Dujaana intended to attack her (because she was an active participant in the battle), she started calling (for help) to the battlefield. However, no one came to her assistance. He then left her. Hadhrat Zubayr said to him, "I have been extremely impressed by everything I have seen you do besides the fact that you did not kill that woman." Hadhrat Abu Dujaana said, "When no one responded to her call for help, I did not want the sword of Rasulullah to strike a helpless woman." (3)

Hadhrat Zubayr narrates, "During the Battle of Uhud, Rasulullah took hold of a sword and announced, 'Who will take this sword with its rights.' I said, 'I shall, O Rasulullah!' Rasulullah ignored me and again

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(1) Ibn Ishaq, as quoted in Al Bida'aya wan Nihaaya (Vol.3 Pg.287).
(2) Ahmad and Muslims, as quoted in Al Bida'aya wan Nihaaya (Vol.4 Pg.15). Ibn Sa'd (Vol.3 Pg.101) has also reported the narration.
(3) Bazzaar, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.109).
announced, 'Who will take this sword with its rights.' Abu Dujaana Simaak bin Harasha \(\text{A}\) then responded by saying, 'I shall take it with its rights, O Rasulullaah \(\text{A}\)! What are its rights?' Rasulullaah \(\text{A}\) replied, '(its rights are) That you do not use it to kill any Muslim and do not flee the battlefield with it.' Rasulullaah \(\text{A}\) then handed the sword over to him. Whenever he intended to fight, he would make himself distinguishable by wearing a (red) bandanna. I said to myself, 'I shall watch him closely today to see what he does.' (I saw that) He destroyed everything he used the sword on..." The rest of the Hadith is similar to the one quoted above. (1)

Hadhrat Zubayr bin Awwaam \(\text{A}\) is reported to have said, "I was disappointed when I asked Rasulullaah \(\text{A}\) for the sword and he refused to give it to me, giving it to Abu Dujaana \(\text{A}\) instead. I said to myself, 'I am the son of his aunt Safiyya and from the Quraysh. However, when I stood up and asked for the sword before Abu Dujaana \(\text{A}\), Rasulullaah \(\text{A}\) gave it to him instead of myself! By Allaah! I shall certainly watch him to see how he performs.' I then started following him. When he took out his red bandanna and tied it around his head, the Ansar said, 'Abu Dujaana \(\text{A}\) has taken out his bandanna of death.' This they always said whenever he wore his bandanna. He then left with the following couplets on his lips (which meant):

'It was with me that my good friend took an undertaking as we stood at the foot of a mountain among the date palms (The undertaking was) That throughout my life I should never stand in the rear end of the battlefield So I shall now be using the sword of Allaah and His Rasool \(\text{A}\) (to fight the enemy)"

Hadhrat Zubayr \(\text{A}\) continues to narrate, "Abu Dujaana \(\text{A}\) killed every enemy soldier who confronted him. One of the Mushrikeen was such that (after searching for the wounded Muslims) he did not leave any of them alive. When this Mushrik drew close to Abu Dujaana \(\text{A}\), I prayed to Allaah to let them confront each other. The two men then clashed and exchanged blows with their swords. When the Mushrik struck at Abu Dujaana \(\text{A}\) with his sword, Abu Dujaana \(\text{A}\) defended himself with his shield, which trapped the sword. Abu Dujaana \(\text{A}\) then killed the Mushrik with a single blow. I also saw him raise the sword over the head of Hind bint Utba and then turning the sword away from her. I said, 'Allaah and His Rasool \(\text{A}\) know best (who most deserves to be killed by this sword)."" (2)

Hadhrat Moosa bin Uqba narrates that when Rasulullaah \(\text{A}\) offered the sword to the Sahabah \(\text{A}\), Hadhrat Umar \(\text{A}\) first asked for it. When Rasulullaah \(\text{A}\) ignored him, Hadhrat Zubayr bin Awwaam \(\text{A}\) asked for it. Rasulullaah \(\text{A}\) ignored him as well. The two felt very disappointed about it. When Rasulullaah \(\text{A}\) offered it for the third time, Hadhrat Abu Dujaana \(\text{A}\) asked to have it. Rasulullaah \(\text{A}\) gave it to him and he truly fulfilled

(1) Haakim (Vol.3 Pg.230), narrating from reliable sources, as confirmed by Dhahabi.
(2) Ibn Hishaam, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.16).
the rights of that sword.

Hadhrat Ka'b bin Maalik says, "I was also part of that battle with the Muslims. However, what I saw of the Mushrikeen mutilating the bodies of the Muslims made me stand still in my tracks. When I proceeded ahead, I saw a fully-armed Mushrik passing by the Muslims saying, 'Herd together (to be slaughtered) as goats herd together!' I then noticed that a Muslim wearing a helmet was waiting for the approach of this Mushrik. I went ahead until I stood behind him. I then visually assessed the strength of the Muslim and the Mushrik, arriving at the conclusion that the Mushrik was better armed and better prepared for battle. I then waited until the two men clashed. The Muslim struck the Mushrik so powerfully that after the sword struck the artery of his shoulder, it penetrated through his body and emerged from his posterior. His body was therefore cut into two. The Muslim then removed his helmet and said, 'How was that, Ka'b? I am Abu Dujaana.'"

The Bravery of Hadhrat Qataadah bin Nu'maan

Hadhrat Qataadah bin Nu'maan uses his face to shield Rasulullaah from arrows during the Battle of Uhud

Hadhrat Qataadah bin Nu'maan narrates, "Rasulullaah was given a bow as a gift, which he gave to me during the Battle of Uhud. I used it to fire arrows in front of Rasulullaah until the string broke. I then remained standing where I was, shielding the face of Rasulullaah with my own. When ever an arrow headed for the face of Rasulullaah, I turned my head to protect the face of Rasulullaah for I had no bow to use. The last of the arrows to come was one that caused my eyeball to fall into my hand. I rushed to Rasulullaah with the eyeball in my palm and when he saw me, tears rolled from his eyes. He then said, 'O Allaah! Qataadah shielded Your Nabi with his face so make this (injured) eye the better of his two eyes and the one with sharper vision. (After Rasulullaah placed the eyeball back into its place) The eye did turn out to be the better one and the one with sharper vision.'"

Hadhrat Qataadah narrates, "During the Battle of Uhud, I was standing in front of Rasulullaah, shielding Rasulullaah's face with my own. Also during the Battle of Uhud, Abu Dujaana Simaak bin Harasha was behind Rasulullaah, shielding Rasulullaah's back with his back until his back was full of arrows." (3)

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(1) Al Bidaaya wan Nihaya (Vol.4 Pg.17).
(2) Tabraani. Haythami (Vol.6 Pg.113) has commented on the chain of narrators.
(3) Tabraani. Haythami has commented on the chain of narrators.
The Bravery of Hadhrat Salama bin Akwa

His Bravery During the Fight at Dhu Qarad

Hadhrat Salama bin Akwa narrates, "It was during the period when the Peace Treaty of Hudaybiyyah was being abided by that we returned to Madinah with Rasulullaah's slave Rabaah and I then took the camels of Rasulullaah (to graze and water) and I also took the horse of Talha bin Ubaydullaah to water and graze with the camels. It was during the last vestiges of night that Abdur Rahmaan bin Uyayna (with a band of Mushrikeen) launched an attack and killed the shepherd tending to Rasulullaah's camels. He and those with him then started taking the camels away when I said to Rabaah, 'Take this horse back to Talha and inform Rasulullaah that his camels are being stolen.' I then stood on the top a hill facing towards Madinah and thrice shouted, 'Yaa Sabaahaa!' (This was a call for help when under attack from an enemy).

I then chased after them with my sword and arrows. I started shooting arrows at them and hamstringing their animals every time I came by an outcrop of trees. Whenever any rider turned on me, I sat by the roots of a tree and shot an arrow. In this manner, I managed to injure the horse of every rider that approached me. As I fired the arrows, I was chanting the following couplet (which meant):

'I am the son of Akwa
and today is the day of (destroying) the wretches'

When I (on foot) caught up with one of them as he rode, I let fly an arrow. As the arrow struck his leg, I (was so close that I) could almost strike his shoulder when I said:

'Take that! For I am the son of Akwa
and today is the day of (destroying) the wretches'

Whenever I found some trees, I would assault them with my arrows and when a valley narrowed, I would climb to the top and throw stones at them. This is how I kept pursuing them and reciting my couplets until I had recaptured and put behind me every camel of Rasulullaah. I then continued shooting arrows at them until, in an effort to lighten themselves, they had thrown off more than thirty spears and more than thirty shawls. Whenever they threw anything down, I placed a stone on it and placed it on the road that Rasulullaah would be taking. By midmorning, Uyayna bin Badr Fazaari arrived to reinforce them at a narrow valley. I then climbed to the top of the hill and was high above them. Uyayna asked them, 'Who is this person I see (chasing you)?' They replied, 'He has given us a difficult time. He has been chasing us from daybreak until now and had taken everything we had and left it behind him.' Uyayna said, 'If he had known that a search party was coming up after him, he would certainly have left you. A few of you will have to get him.' Four of them then stood up and climbed the hill. As soon as they came within earshot, I called out, 'Do you know who I am?' 'Who are you?' they enquired. I responded by saying, 'I am the son of Akwa.'
swear by the Being Who has honoured Muhammad that none of you can ever catch me if he chases me whereas he would never escape me if I chase him.' One of them commented, 'I think so too.'

I kept my position there until I saw Rasulullaah's riders weaving between the trees. In the lead was Akhram Asadi and close on his heels was Abu Qataada who was Rasulullaah's special rider. Behind him was Miqdaad bin Aswad Kindi. The Mushrikeen took flight and I descended from the hill. I grabbed hold of the reins of Akhram's horse and said, 'Beware of them for I fear that they would cut you to pieces. Wait until Rasulullaah and his companions arrive.' He said, '0 Salama! If you believe in Allaah and the Last Day and know that Jannah and Jahannam are true, you would not stand between me and martyrdom.' I then let go of his horse's reins and he caught up with Abdur Rahmaan bin Uyayna. Abdur Rahmaan turned to fight him and the two exchanged blows with their spears. As Akhram hamstrung Abdur Rahmaan's horse, Abdur Rahmaan stabbed Akhram and martyred him. Abdur Rahmaan then got on to Akhram's horse just as Abu Qataadah confronted him. When the two started their duel using spears, Abdur Rahmaan hamstrung Abu Qataadah's horse and Abu Qataadah killed Abdur Rahmaan. Abu Qataadah then took Akhram's horse.

Hadrat Salama bin Akwa continues, 'I then started running after the bandits until (we had gone so far that) I could not see the dust of the Sahabah. Just before sunset, they entered a valley where there was a watering place called Dhu Qarad. They had intended to drink some water there but when they saw me in hot pursuit, they abandoned the idea and climbed up the ridge of Dhu Bir. As the sun set, I caught up with one of them and while shooting an arrow at him, I said:

'Take that! For I am the son of Akwa and today is the day of (destroying) the wretches'

(When the arrow struck him) He groaned, 'If only the mother of Akwa had lost him early in the morning!' 'Is that so, 0 enemy of himself?' I shouted. He was the same person whom I had shot early that morning. I then fired another arrow at him. Both arrows were now stuck to him. They left behind two horses and I brought them down to Rasulullaah who was at the watering place from which I had chased the bandits off, namely Dhu Qarad. Rasulullaah was there with five hundred men. Bilaal had slaughtered one of the camels I had left behind and was busy roasting for Rasulullaah parts of its liver and hump.

I said, '0 Rasulullaah! Allow me to choose a hundred of your companions so that I may capture those Kuffaar at night. I shall not leave any of them to tell the tale. 'Would you really be able to do so, Salama?' asked Rasulullaah. 'Certainly, I swear by the Being Who had honoured you!' Rasulullaah then smiled so broadly that I could see his molar teeth in the light of the fire. He then said, 'By now they would already be entertained in Banu Ghitfaan territory.' A
man from the Banu Ghitaan later informed us that some people from the Ghitaan tribe passed by him and he slaughtered a camel for them. However, they were still busy skinning the animal when they saw a dust trail. They then left the camel as it were and fled for their lives.

The next morning, Rasulullaah then announced, 'Our best cavalryman is Abu Qataadah and our best infantryman is Salama.' Rasulullaah then gave me the share of a cavalryman as well as the share of an infantryman. As we returned to Madinah, Rasulullaah seated me behind him on his camel Adhbaa. Eventually all that was left of the journey equalled the distance travelled between sunrise and midmorning. Amongst us was a person from the Ansaari who was undefeated in a road race. He started to announce, 'Is there anyone to race? Will anyone race me to Madinah?' He repeated himself several times as I was seated behind Rasulullaah. I said to him, 'Don't you respect any honourable person or fear any respectable person?' The Ansaari said, 'I care for none after Rasulullaah.' Thereupon, I said, 'O Rasulullaah! May my parents be sacrificed for you! Permit me to race him.' Rasulullaah replied, 'If you wish.' I said to the man, 'I am on my way.' He jumped off his camel. I doubled up my legs and also jumped from the camel. (We then started the race) I initially held myself back for one or two hills (so that he could run ahead) and then I ran faster until I caught up with him and hit my hands between his shoulders. I said something like, 'By Allaah! I have beaten you.' He laughed and said, 'I think so too.' We then reached Madinah." A narration of Muslim adds that Hadhrat Salama said, "I then beat him to Madinah. We had not even stayed three days in Madinah when we marched for Khaybar." (1)

The Bravery of Hadhrat Abu Hadrad Aslami

He Fights and Defeats Two Men

Hadhrat Abu Hadrad says, "I married a woman from my tribe and agreed to give her a dowry of two hundred Dirhams. I then approached Rasulullaah for some financial assistance for my marriage. 'How much did you agree to pay her as dowry?' asked Rasulullaah. 'Two hundred Dirhams,' I replied. 'Subhaanallaah!' exclaimed Rasulullaah (thinking it to be too much for someone like myself), 'Had you married any lady from the town, you would not have had to pay so much (they demand higher because she is from your tribe). I swear by Allaah that I have nothing to assist you with.' I then stayed like that for a few days when a man from the Jusham bin Mu'aawiya tribe arrived with a large group from the Jusham tribe and others and camped at a place called Ghaaba (close to Madinah). His name was either Rifaa'ah bin Qais or Qais bin Rifaa'ah and he was a prominent person amongst the Jusham tribe. His intention was to rally the Qais tribe to fight against Rasulullaah. Rasulullaah then summoned me and two other Muslims and instructed us

(1) Ahmad, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.152).
saying, 'Go to this man and gather any information you can.' Rasulullaah \( \text{ﷺ} \) then gave us a frail and old camel. When even one of us mounted her, she was unable to stand because of her weakness, it was only with the assistance of several men supporting her from behind that she was able to stand. Rasulullaah \( \text{ﷺ} \) said, 'You will reach there on her.'

(With the blessing of Rasulullaah \( \text{ﷺ} \) 's du'a, Allaah gave her the strength and we rode her) We left with our weapons, which included arrows and swords and reached their camp as the sun was setting. As I hid in a corner, I instructed my two companions to hide in another corner of the camp. I then said to them, 'When you hear me shout, 'Allaahu Akbar' as I attack them, you two should also shout 'Allaahu Akbar' and attack with me.' By Allaah! We then sat waiting for an opportunity to attack when they became unmindful. The night covered us until there was only darkness. There was a shepherd of theirs who had gone out to graze the flocks and had not yet returned. They feared for his life and their leader Rifaa'ah bin Qais stood up and hung his sword around his neck. He said, 'By Allaah! I shall find out for sure what has happened to our shepherd. Some harm must have come to him.' A group of his men said, 'Do not go. We shall do it for you.' However, he instructed, 'No! I shall go alone.' 'Let us accompany you,' they appealed. 'No!' he insisted, 'None of you should follow me.'

He then left and passed by me. When I had him perfectly in my sights, I fired an arrow that penetrated his heart. By Allaah! He made not a sound. I then jumped at him and severed his head. I then attacked one end of the camp, calling 'Allaahu Akbar!' My two companions also sprung to the attack shouting 'Allaahu Akbar!' By Allaah! Whoever was there only thought of getting to safety as they called out, 'Save yourselves! Save yourselves!' They made a dash for it, taking with them only their wives and children and the lightest of their possessions. We managed to take a great number of camels and goats, which we brought to Rasulullaah \( \text{ﷺ} \). I also took Rifaa'ah's head along with me. Rasulullaah \( \text{ﷺ} \) gave me thirteen camels from the booty, which I could use for the dowry and to get my wife home." (1)

The Bravery of Hadhrat Khaalid bin Waleed 

Hadhrat Khaalid bin Waleed  says, "Nine swords broke in my hand during the Battle of Mu'ta. Eventually, it was only a Yemeni sword that remained in my hand." (2)

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(1) Ibn Is'haaq, as quoted in \textit{Al Bidaaya wan Nihaaya} (Vol.4 Pg.223). Imaam Ahmad and others have also reported the narration but using the name Hadhrat Abdullaah bin Abu Hadrad  (instead of Hadhrat Abu Hadrad ), as quoted in \textit{Isaaba} (Vol.2 Pg.295).

(2) Bukhari, as quoted in \textit{Istibaab} (Vol.1 Pg.408). Haakim (Vol.3 Pg.42) and Ibn Sa'd (Vol.4 Pg.2) have also reported the narration.
Hadhrat Khaalid bin Waleed kills Hurmuz

Hadhrat Aws bin Haaritha bin Laam narrates, "There was none who hated the (Muslim) Arabs more than Hurmuz. After we had finished fighting Musaylama and his people, we marched towards Basrah. We clashed with Hurmuz with an extremely large army at a place called Kaadhima. Khaalid stepped forward and challenged Hurmuz to a duel. Hurmuz accepted the challenge and Khaalid killed him. When Hadhrat Khaalid wrote to Hadhrat Abu Bakr about this, Hadhrat Abu Bakr awarded Hurmuz's belongings to Hadhrat Khaalid bin Waleed. Hurmuz's crown was valued at a hundred thousand Dirhams because the Persians always gave their leaders crowns valued at a hundred thousand Dirhams." (1)

Hadhrat Khaalid bin Waleed Weeps as He Passes Away on his Bed

Hadhrat Abu Zinaad narrates that when Hadhrat Khaalid bin Waleed was about to pass away, he started weeping. He named the various battles he had participated in and said, "There is not an area on my body equal to a hand's span that does not have wound inflicted on it either by a sword, a spear or an arrow. However, here I am dying a natural death on my bed like a camel dies. May the eyes of cowards never have any sleep." (2)

The Bravery of Hadhrat Baraa bin Maalik

Hadhrat Anas reports that during the Battle of Yamaamah, Hadhrat Khaalid bin Waleed said to Hadhrat Baraa bin Maalik, "Stand up, O Baraa!" When Hadhrat Baraa bin Maalik mounted his horse, he praised Allaah and said, '0 people of Madinah! There should be no Madinah for you today (you should prepare yourselves to die in Jihaad and not return to Medina). All that should remain for you should be the One Allaah and Jannah." He then led the attack with the others and the people of Yamaamah were defeated. Hadhrat Baraa bin Maalik encountered (the enemy leader) Mukakkam Yamaamah and floored him with a blow from his sword. He then took Muhakkam's sword and struck him so forcefully that the sword broke. (3)

Another narration quotes that Hadhrat Baraa bin Maalik said, "On the day that we fought Musaylama, I encountered a man who was called the donkey of Yamaamah. He was a large and powerfully built man who carried a white sword. When I struck his legs, they came off as if by mistake and he fell on his back. I then sheathed my sword, took his and attacked him with it until it broke." (4)

Hadhrat Baraa bin Maalik Scales a Wall and Fights the Enemy all by Himself

Ibn Is'haaq narrates that the Muslims drove back the Mushrikeen during the

(1) Haakim (Vol.3 Pg.299).
(2) Waaqidi, as quoted in Al Bidaaya wan Nihaaya (Vol.7 Pg.114).
(3) Sarraaj in his Taareekh.
(4) Baghawi, as quoted in Isaaba (Vol.1 Pg.143).
Battle of Yamaamah until they were forced to take refuge in an orchard. With them was the enemy of Allaah Musaylama. Hadhrat Baraa bin Maalik then said, "O Muslims! Throw me on to them." He was then lifted up and when he was level with the top of the wall, he threw himself upon the enemy and fought them until he was able to open the gate for the Muslims. The Muslims then stormed the orchard and Allaah had Musaylama killed. (1)

Hadhrat Muhammad bin Seereen reports that (during the Battle of Yamaamah), the Muslims reached the orchard where in the Mushrikeen were and found the gate locked. Hadhrat Baraa bin Maalik sat on a shield and said to the others, "Lift me up with your spears and throw me on them." They lifted the shield with their spears and threw him over the wall. When the Muslims joined up with him afterwards (after he had opened the gate for them), they found that he had already killed ten Mushrikeen. (2)

Hadhrat Muhammad bin Seereen narrates that Hadhrat Umar decreed that Hadhrat Baraa bin Maalik should not be appointed as the commander of any expedition because this would spell destruction (because he cared not for his life and would lead the others to places where the risk may be too much for them). (3)

The Bravery of Hadhrat Abu Mihjin Thaqafi

His Fierce Fighting During the Battle of Qaadisiyyah that made People think he was an Angel

Hadhrat Ibn Seereen reports that Hadhrat Abu Mihjin Thaqafi was always being lashed for drinking wine. Eventually, when his drinking became too much, he was jailed and kept in fetters. When he saw the Muslims fighting the Battle of Qaadisiyyah, it appeared to him that the Mushrikeen were causing great harm to the Muslims. He therefore sent a message through the slave girl or the wife of (the Muslim commander) Hadhrat Sa'd bin Abi Waqqas saying, "Abu Mihjin says that if you set him free, give him a horse and weapons, he will be the first to return to you (after the battle) if he is not martyred." He then recited the following couplets (which meant):

"It is enough to make me grieve that a horse is carrying spears to the fight
While I am left in fetters in the jailhouse
When I stand up, my shackles restrain me
All avenues to martyrdom have been closed to me as the caller (to Jihaad) makes me deaf"

When the slave girl passed the message on to Hadhrat Sa'd's wife, she had his shackles removed, gave him a horse that was at home and some

(1) Istit'aab (Vol.1 Pg.138).
(2) Bayhaqi, (Vol.9 Pg.44).
(3) Ibn Sa'd, as quoted in Muntakhab (Vol.5 Pg.144).
weapons. He then spurred the horse on until he reached the Muslim army. He killed every Mushrik soldier he met, breaking the man's back. When he saw this, Hadhrat Sa'd was astonished and asked, "Who is that horseman?" It was not long thereafter that Allaah had the enemy defeated. Hadhrat Abu Mihjin then returned, gave the weapons back and secured his legs to the shackles as they had been.

When Hadhrat Sa'd returned, his wife or slave girl asked, "How was the battle?" Informing them of the battle, Hadhrat Sa'd replied, "We were being defeated until Allaah sent a rider on a black and white horse. Had I not left Abu Mihjin here in shackles, I would have thought that certain features of the man were that of Abu Mihjin." The lady then said, "By Allaah! That was Abu Mihjin!" She then narrated the story to Hadhrat Sa'd. Hadhrat Sa'd called for Hadhrat Abu Mihjin, removed his shackles and said, "I swear by Allaah that I shall never again have you lashed for drinking wine." Hadhrat Abu Mihjin then said, "And I swear by Allaah that I shall never drink it again. I had been repeatedly drinking because of the lashings that you were giving me." He then never drank wine ever again. (1)

Another lengthy narration from Muhammad bin Sa'd states that after joining the Muslim army, every flank that Hadhrat Abu Mihjin attacked was defeated by the permission of Allaah. The Muslims gaped, "He must be an angel!" As Hadhrat Sa'd watched, he observed, "The horse's leap is that of (my horse) Balqaa and the man's style is that of Abu Mihjin. However, Abu Mihjin is in prison." When the enemy was defeated, Hadhrat Abu Mihjin returned secured his feet back in the shackles.

When the daughter of Hasfah informed Hadhrat Sa'd about what had happened with Hadhrat Abu Mihjin, Hadhrat Sa'd said, "I swear by Allaah that I shall never again penalise the person through whom Allaah has granted honour to the Muslims." When Hadhrat Sa'd had set him free, Hadhrat Abu Mihjin said, "I always continued drinking when I was being punished because I would then be cleansed from the sin. Now that you have decided not to punish me, I swear by Allaah that I shall never drink wine ever again." (2)

In a narration of Hadhrat Sayf, other couplets are reported. The narration also states that Hadhrat Abu Mihjin fought extremely well and that he shouted "Allahu Akbar" each time he attacked. No enemy soldier could stand before him as he massacred them. Although the Muslims were unable to recognise him, they marveled at his performance. (3)

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(1) Abdur Razzaaq, as quoted in Isti'aab (Vol.4 Pg.184), narrating from reliable sources, as confirmed by Isaaba (Vol.4 Pg.174).

(2) Abu Ahmad Haakim and Ibn Abi Shayba with a minor difference. Ibn Abdul Birr has also reported the narration in his Isti'aab (Vol.4 Pg.187).

(3) Isaaba.
The Bravery of Hadhrat Ammaar bin Yaasir

He Lends Courage to the Muslims and Fights Bravely During the Battle of Yamaamah

Hadhurat Abdullaah bin Umar reports that during the Battle of Yamaamah, he saw Hadhrat Ammaar bin Yaasir standing on a boulder and shouting, "O Assembly of Muslims! Are you running away from Jannah? I am Ammaar bin Yaasir! Are you running away from Jannah? I am Ammaar bin Yaasir! Come to me!" Hadhrat Abdullaah bin Umar says that he watched Hadhrat Ammaar bin Yaasir fighting extremely fiercely even though his ear was cut and it hung loose. (1)

His Desire for Jannah as he Fought

Hadhurat Abu Abdur Rahmaan Sulami says that he participated in the Battle of Siffeen by the side of Hadhrat Ali. They had appointed two men to guard Hadhrat Ali, who kept launching attacks whenever he could catch the opposition unawares. Hadhrat Ali would then not return from the attack until his sword was well coloured with blood. He would then say, "Do excuse me (for returning but) I swear by Allaah that I do not return until my sword has been dented."

Hadhurat Abu Abdur Rahmaan Sulami narrates further that he saw Hadhrat Ammaar bin Yaasir and Hadhrat Haashim bin Utba as Hadhrat Ali was fighting between two rows of the enemy. (Looking at Hadhrat Ali,) Hadhrat Ammaar said, "O Haashim! By Allaah, this man's commands are being violated and his army is being deserted. O Haashim! Jannah lies beneath flashing swords. Today I shall meet those I love, Muhammad and his group. O Haashim! You are one-eyed and one-eyed people are no good if they do not swamp the battlefield." (With this incitement from Hadhrat Ammaar) Hadhrat Haashim waved the flag and said (the following couplets which mean):

"This one-eyed man has spent his life in search of a home for his family until he has become tired
He will now fight until he defeats the opposition or is defeated"

He then went into one of the valleys of Siffeen (to fight). Hadhrat Abu Abdur Rahmaan Sulami says, "I then saw the Sahabah of Rasulullaah follow Hadhrat Ammaar as if he were their flag. (2)"

In another narration, Hadhrat Abu Abdur Rahmaan Sulami says, "I noticed that (during the Battle of Siffeen) whenever Hadhrat Ammaar went into any of the valleys of Siffeen, all the Sahabah of Rasulullaah who were there followed him. I also saw him approach Haashim bin Utba who

(1) Haakim (Vol.3 Pg.385) and Ibn Sa'd (Vol.3 Pg.254).
(2) Haakim (Vol.3 Pg.394).
bore the flag of Hadhrat Ali’s army. He said, 'O Haashim! Advance! Jannah lies beneath the shadow of swords and death lies at the points of spears. The doors of Jannah have been flung wide open and the damsels of Jannah have been beautified. Today I shall meet those I love, Muhammad and his group. He then launched an attack with Haashim and they were both martyred. At that moment, Hadhrat Ali and his army also launched an attack on the people of Shaam as if they were all one man. It seemed as if the two men - Hadhrat Ammaar and Hadhrat Haashim - were their banner." (1)

The Bravery of Hadhrat Amr bin Ma'dikarib Zubaydi

His Exemplary Fighting During the Battle of Yarmook

Hadhrat Maalik bin Abdullaah Khath'ami says, "I have not seen anyone step forward (to challenge an opponent) in the Battle of Yarmook who was better than a certain Muslim. When a powerfully built Kaafir came to meet his challenge, he effectively killed him. When another came forward, he killed him as well. When the Kuffaar were defeated (and fled) he gave chase and then proceeded to his huge tent. There he called for a large utensil (of food) and invited all those around him (to eat). 'Who is this?' I asked. 'He is Amr bin Ma'dikarib,' came the reply." (2)

He Fights Single-Handedly During the Battle of Qaadisiyyah

Hadhrat Qais bin Abi Haazim reports that he was present during the Battle of Qaadisiyyah with Hadhrat Sa'd commanding the Muslim army. Hadhrat Amr bin Ma'dikarib passed through the rows saying, "O assembly of Muhaajireen! Be fierce lions (and launch such an attack that will prompt the enemy cavalry to throw their spears) because riders soon lose hope after throwing their spears." Just then, one of the Persian commanders shot and arrow at Hadhrat Amr, which struck the edge of his bow. Hadhrat Amr attacked the man so forcefully with his spear that the man's back was broken. He then dismounted and took the man's possessions. (3)

Ibn Asaakir has narrated a longer version of the story. At the end of his narration, it is stated that when an arrow struck the front of Hadhrat Amr's saddle, he attacked the man who fired it and lifted him up like a little girl is lifted up. He then placed him between the rows (of the Muslims and the Kuffaar) and cut off his head while telling the others, "Do it this way."

Waaqidi had narrated from Isa bin Khayyaat that during the Battle of Qaadisiyyah

(1) Ibn Jareer, as quoted in Al Bidaaya wan Nihaaya (Vol.7 Pg.270). Tabraani and Abu Ya'la have reported the narration in detail while Imaam Ahmad has reported it briefly and authentically, as confirmed by Haythami (Vol.7 Pg.241).
(2) Ibn Aa'idh in his Maghaazi.
(3) Ibn Abi Shaybah, Ibn Aa'idh, Ibn Sakan, Sayf bin Amr, Tabraani and others, all narrating from reliable sources.
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THE LIVES OF THE SAHABAH

Hadhrat Amr bin Ma'dikarib attacked the Mushrikeen all by himself and fought with his sword until the other Muslims could join him. When the Muslims saw that the Mushrikeen had surrounded Hadhrat Amr who was still wielding his sword, they drove the Mushrikeen away from him.

Tabraani narrated from Muhammad bin Sallaam Jumhi that Hadhrat Umar wrote to Hadhrat Sa'd saying, "I shall reinforce you with two thousand men. They are Hadhrat Amr bin Ma'dikarib and Hadhrat Tulayha bin Khuwaylid."

Hadhrat Abu Saalih bin Wajeel says, "The Battle of Nahaawind took place during the year 21 A.H. and the Muslims were defeated when Hadhrat Nu'maan bin Muqarrin was martyred. Hadhrat Amr bin Ma'dikarib then resumed the fight on that day until he had transformed the defeat into victory. However, an injury incapacitated him and he passed away in the village of Rowdha." (1)

The Bravery of Hadhrat Abdullaah bin Zubayr

His Fight Against Hajjaaj and Subsequent Martyrdom

Hadhrat Urwa bin Zubayr reports that after Hadhrat Mu'aawiya passed away, it became very difficult for Hadhrat Abdullaah bin Zubayr to be subservient to Hadhrat Mu'aawiya's son Yazeed. When Hadhrat Abdullaah bin Zubayr once insulted Yazeed in public, Yazeed vowed that if Hadhrat Abdullaah bin Zubayr was not brought before him wearing a yoke around his neck, he would send an army to get him. The people said to Hadhrat Abdullaah bin Zubayr, "Should we not make for you a yoke out of silver which you could wear under your clothing so that his vow could be fulfilled? It is best that you make peace with him." Hadhrat Abdullaah bin Zubayr exclaimed, "May Allaah never fulfil his vow!" He then recited the following couplet (which meant):

"I shall never soften to his demands that oppose the truth Until rock is softened for the molars to chew"

He then declared, "By Allaah! The strike of a sword in honour is better than the lash of a whip in disgrace." Thereafter, he started calling for support and proclaimed his opposition to Yazeed bin Mu'aawiya. Yazeed then dispatched an army from Shaam under the command of Muslim bin Uqba Murri with explicit instructions to fight the people of Madinah and to then march to Makkah. When Muslim entered Madinah, the Sahabah who were left there were already gone. Muslim humiliated the people of Madinah and went on a killing spree. He then left Madinah and was on the way (to Makkah) when he died. However, he had already appointed Husayn bin Numayr Kindi as his successor and said to

(1) Dowlaabi, as quoted in Isaaba (Vol.3 Pg.18).
him, "O bearer of the donkey's carriage! Beware of the plotting of the Quraysh. First wage war against them and then kill them selectively." Husayn then proceeded to Makkah and when he reached there, he fought Hadhrat Abdullaah bin Zubayr for a few days.

Later on the narration states that when the news reached Husayn bin Numayr that Yazeed had passed away, he fled. When Yazeed bin Mu'aawiyah had passed away, Marwaan bin Hakam canvassed for support. Further on, the narration states that after Marwaan died, Abdul Malik called people to pledge their allegiance to him. The people of Shaam responded to him and he delivered a sermon in which he said, "Who will kill Abdullaah bin Zubayr?" When Hajjaaj volunteered, Abdul Malik silenced him. However, after being silenced for a second time, he again volunteered saying, "I shall do it, O Amirul Mu'mineen because I saw in a dream that I had snatched his cloak away from him and wore it."

Abdul Malik then appointed Hajjaaj as commander and dispatched him with an army. He started the war against Hadhrat Abdullaah bin Zubayr as soon as he reached Makkah. Addressing the people of Makkah, Hadhrat Abdullaah bin Zubayr said, "Guard the two mountains because you will always remain in good stead and dominant as long as they do not climb the mountains. It was not much later that Hajjaaj and his men managed to climb Mount Abu Qubays, where they set up a catapult. They then relentlessly rained down rocks on Hadhrat Abdullaah bin Zubayr and his men who were stationed in the Masjidul Haraam.

On the morning of the day in which Hadhrat Abdullaah bin Zubayr was martyred, he went to his mother Hadhrat Asmaa, the daughter of Hadhrat Abu Bakr. Although she was then a hundred years old, not a single tooth had fallen out nor had she lost her eyesight. She asked her son, "Abdullaah! What has happened to your battle?" He informed her of the extent to which the enemy had advanced and then laughed as he said, "There is peace in death." She said, "Dear son! I hope that you do not wish death to me because I do not want to die until I see one of two results. Either you become the ruler and thus give pleasure to my eyes or either you are martyred and I may expect rewards from Allah (by exercising patience)." As he bade farewell to her, she said, "Dear son! Ensure that you never compromise on any facet of your Deen for fear of being killed."

Hadhrat Abdullaah bin Zubayr then proceeded to the Masjidul Haraam where they had placed two thresholds across the Hajar Aswad (Black Stone) to protect it from the catapult. As Hadhrat Abdullaah bin Zubayr was sitting near the Hajar Aswad, someone came to him and asked, "Should we not open the door of the Kabah for you so that you go inside (and be saved from them)?" Hadhrat Abdullaah bin Zubayr looked at the person and said, "You may protect your brother from everything except his death. Has the Kabah not have any sanctity that this place does not have (if the enemy do not revere the Masjid itself, they will not revere the Kabah either)? I swear by Allah that they would kill
you even if you were clinging on to the shroud of the Kabah." Someone then suggested, "Should you not discuss making peace with them?" He replied, "Is this the time for making peace? I swear by Allaah that even if they find you inside the Kabah, they would slaughter you all." He then recited the following couplets (which meant):

"I shall not sell my life for something that is flawed
nor shall I climb a ladder for fear of death
I aspire for an arrow that strikes and cannot be shifted
How can one who desires death have any other aspiration?"

Hadrat Abdullaah bin Zubayr ﷺ then addressed the family of (his father) Hadrat Zubayr ﷺ saying, "Each one of you should look after his sword as he looks after his face. He should ensure that it does not break otherwise he will have to defend himself with his hands as if he were a woman. By Allaah! I have always been in the front line of every battle and I have never felt the pain of any wound unless I applied medicine to it."

As they were talking, some people suddenly entered through the door of Banu Jumh. Amongst them was black man. "Who are they?" asked Hadrat Abdullaah bin Zubayr ﷺ. When he was informed that they were people from Hims, he attacked them carrying two swords. The first person he met was the black man, whom he attacked with his sword and severed his leg. The man shouted in pain and said, "O son of an adulteress!" Hadrat Abdullaah bin Zubayr ﷺ responded by saying, "Get lost, O son of Haam(1)! Was Asmaa ever an adulteress?!" Hadrat Abdullaah bin Zubayr ﷺ then removed them all from the Masjid and returned.

Just then another group of people barged through the Banu Salam door. When Hadrat Abdullaah bin Zubayr ﷺ asked who they were, he was informed that they were people from Jordan. He then attacked them as he recited the following couplets (which meant):

"I do not trust an attack that comes in floods
The dust of which does not settle until the night"

After he had removed them also from the Masjid, another group of people rushed in through the Banu Makhzoom door. This time, Hadrat Abdullaah bin Zubayr ﷺ attacked them reciting the following couplet (which meant):

"Had my opponent been a single person, I would have been more than able to settle with him"

There were many supporters of Hadrat Abdullaah bin Zubayr ﷺ on the roof of the Masjid who were throwing bricks on the invaders. However, as Hadrat Abdullaah bin Zubayr ﷺ attacked the enemy, a brick struck the centre of his head, causing a terrible gash. He paused for a while as he said:

"Our wounds do not bleed on to our heels
On the contrary, our blood drops on to our feet (rather than having wounds on the back of our bodies as cowards have, our wounds are on the front parts of our"

(1) Historians are of the opinion that Negroid people are the descendants of Haam, who was one of Hadrat Nooh ﷺ's sons.
bodies instead)"
He then fell to the ground. His two slaves bend over him saying:

"The slave protects his master as well as himself"

However, the enemy soon closed in on him and cut off his head. (1)

Hadrat Is'haaq bin Abi Is'haaq says, "I was present when Hadrat Abdullaah bin Zubayr was martyred in the Masjidul Haram. The armies continued entering through the doors of the Masjid and each time one entered, he drove them back single-handedly. As he was doing this, one of the rocks of the Masjid fell on his head and floored him. He was then reciting the following couplet (which meant):

"O (beloved mother) Asmaa! Do not weep for me if I am killed
For my ancestry and Deen are still intact
So is my sword that my right hand is now too weak to hold" (2)

Admonition to Those Who Flee the Battlefield in the path of Allaah

The Sahabah Admonish Hadrat Salama bin Hishaam

Hadrat Ummu Salama once asked the wife of Hadrat Salama bin Hishaam bin Mughiera, "Why do I not see (your husband) Salama attend the salaah with Rasulullaah and the Muslims?" She replied, "By Allaah! He is unable to leave the house because whenever he does so, people shout at him saying, 'Deserter! Did you flee in the path of Allaah?!' This reached the extent that he now sits at home and is unable to leave." He had participated in the Battle of Mu'ta with Hadrat Khaalid bin Waleed. (3)

A Man Admonishes Hadrat Abu Hurayra

Hadrat Abu Hurayra says, "There was a problem between my cousin and myself. However, I had no reply to give him when he provoked me by saying, 'Were you not one of those who fled during the Battle of Mu'ta?'" (4)

Remorse and Concern Because of Fleeing

Hadrat Abdullaah bin Umar and his Companions Regret and Grieve after retreating during the Battle of Mu'ta

Hadrat Abdullaah bin Umar says, "I was part of an expedition that

(1) Tabraani. Haythami (Vol.7 Pg.255) has commented on the chain of narrators. Ibn Abdil Birr has also reported the narration in detail in his Isti'aab (Vol.2 Pg.203) while Abu Nu'aym has reported it briefly in his Hilaa (Vol.1 Pg.331). Haakim has reported a portion of the beginning in his Mustadrak (Vol.3 Pg.550).
(2) Abu Nu'aym and Tabraani.
(3) Haakim (Vol.3 Pg.42) narrating from reliable sources as confirmed by Dhahabi. Ibn Is'haaq has also reported the narration, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.249).
(4) Haakim (Vol.3 Pg.42).
Rasulullaah dispatched. I was amongst some of them who had retreated. (As we were returning to Madinah) We said, 'What shall we do? We had fled the battlefield and are returning with the wrath of Allaah. Perhaps we should return to Madinah and spend the night (before approaching Rasulullaah).'

However, we then said, 'Let us rather present ourselves before Rasulullaah (immediately upon returning). If we can be forgiven, it is fine, otherwise we shall have to leave (Madinah).'

We then went to Rasulullaah before the Fajr salaah. When he emerged (from his room), he asked, 'Who are you?' We replied, 'We are those who have fled.' 'No,' Rasulullaah assured them, 'You are those who have returned (to your base) only to (seek reinforcements and then to again) return to the fight. I am your base and the base for all Muslims.'

We then came forward and kissed Rasulullaah's hand. In another narration, Hadhrat Abdullaah bin Umar says, "Rasulullaah once dispatched us on an expedition. When we met the enemy and were defeated in the very first attack, some of us returned to Madinah at night and hid away. We then decided to approach Rasulullaah and plead our case to him. We then left and when we met him, we said, 'O Rasulullaah! We are those who have fled.' Rasulullaah responded by saying, 'You are rather those who shall attack a second time and I am your base (to whom you have returned for reinforcements before returning to the battle).'" The narration of Aswad quotes that Rasulullaah added, "I am also the base for every Muslim."

A similar narration of Hadhrat Abdullaah bin Umar reads, "We then said, 'O Rasulullaah! We are those who have fled.' He said, 'You are only those who shall return to the fight (after returning to base).'

We said, 'O Rasulullaah! (Because of embarrassment) We had intended not to enter Madinah, but to undertake a sea voyage (to a foreign land).' Rasulullaah reassured us saying, 'Do no such thing for I am the base of every Muslim.'

The Anxiety of the Muhaajireen and the Ansaar when they Fled During the Battle for the Bridge and the Statement of Hadhrat Umar

Hadhrat Aa'isha reports that as Hadhrat Abdullaah bin Zaid was passing the door of her room, she heard Hadhrat Umar call out, "Let us hear the news, O Abdullaah bin Zaid!" Hadhrat Umar was inside the Masjid. (When Hadhrat Abdullaah bin Zaid entered the Masjid) Hadhrat Umar repeated, "What news do you have, O Abdullaah bin Zaid?"

Hadhrat Abdullaah bin Zaid said, "I am bringing you the news, O Ameerul Mu'mineen." When he came before Hadhrat Umar (Vol-4 Pg.248), Hadhrat Abdullaah bin

(1) Here Rasulullaah was referring to verse 16 of Surah Anfaal.
(2) Ahmad.
(3) Ahmad, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.248).
(4) Bayhaqi (Vol.9 Pg.77). Abu Dawood, Tirmidhi, Ibn Majah and Ahmad have also reported the narration, as quoted in the Tafseer of Ibn Katheer (Vol.2 Pg.294). Ibn Sa'd (Vol.4 Pg.107) has also reported a similar narration.
Zaid informed him about what had transpired. Hadhrat Aa'isha says that she had never heard a more detailed and accurate account of any incident given by someone who had been present there. When the defeated Muslim army returned and Hadhrat Umar noticed the anxiety of the Muhaajireen and the Ansaar because they had fled the battlefield, he said, "Do not worry, O assembly of Muslims! I am your base to which you have withdrawn (to replenish your strength before returning to battle)."

The Anxiety of Hadhrat Mu'aadh Qaari when he Fled During the Battle for the Bridge and the Statement of Hadhrat Umar

Hadhrat Muhammad bin Abdur Rahmaan bin Husayn and others report that Hadhrat Mu'aadh Qaari from the Banu Najjaar tribe was amongst those who were present and had fled during the battle for the Bridge of Abu Ubayd. He always wept whenever he recited the following verse of the Qur'aan:

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\text{On such a day (of battle), whoever will turn his back to them with a reason other than altering the course of battle (such as pretending to flee so that the enemy follows them into an ambush) or (flees with a reason other than) retreating to (join with) another group (of Muslim soldiers so that their combined force can fight the enemy), then indeed he shall return with Allaah's anger and his abode shall be Jahannam (because deserting the battlefield is a major sin). What an evil place to return to! (Surah Anfaal, verse 16)}
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Hadhrat Umar would then say to him, "Do not weep, O Mu'aadh. I am your base to whom you have retreated (to regroup and have reinforcements before launching another attack)." (1)

Hadhrat Sa'd bin Ubayd Qaari Returns to the Land of the Battle from which he fled to Redeem himself

Hadhrat Abdur Rahmaan bin Abu Layla says that Hadhrat Sa'd bin Ubayd was a companion of Rasulullah who was with the army that was defeated on the day that Hadhrat Abu Ubayd was martyred (at the bridge). He received the title of Qaari, a title that no other companion of Rasulullah received. Hadhrat Umar once said to him, "Do you wish to go to Shaam where the Muslims are in a weak position and the enemy are becoming bold against them. Perhaps you will be able to cleanse the mistake of your fleeing." Hadhrat Sa'd replied, "No. I shall go only to the land from which

(1) Ibn Jareer (Vol.4 Pg.70).
I fled and fight only that enemy who forced me to do what I did." He then went to Qaadisiyyah where he was martyred. (1)

**Preparing and Assisting a Person Going out in the path of Allaah**

**Rasulullaah ﷺ Gives his Weapons to Hadhrat Usama ﷺ or to Hadhrat Ali ﷺ**

Hadhrat Jabala bin Haaritha ﷺ narrates that whenever Rasulullaah ﷺ was not participating in a battle, he would give his weapons to Hadhrat Usama ﷺ or to Hadhrat Ali ﷺ. (2)

**An Ansaari gives everything he has Prepared to another Person when he Fell ill.**

Hadhrat Anas ﷺ reports that a youngster from the Banu Aslam tribe said, "O Rasulullaah ﷺ! I wish to proceed in Jihaad but do not have any wealth with which to make the necessary preparations." Rasulullaah ﷺ sent him to a certain Ansaari saying, "He had made the necessary preparations for Jihaad but had fallen ill. Tell him that Rasulullaah ﷺ has sent Salaams to him and ask him to give you whatever he had prepared." The youngster went to the Ansaari and conveyed the message to him. The Ansaari then said to his wife, "Give him everything you have prepared for me without holding anything back. By Allaah! Allaah will never bless anything that you hold back from him." (3)

**Referring a Person Going out in the path of Allaah to Someone who can Assist him**

Hadhrat Abu Mas'ood Ansaari ﷺ narrates that a man came to Rasulullaah ﷺ and said, "Please provide transport for me because my animal has died." "I have nothing to give you," submitted Rasulullaah ﷺ. Another Sahabi said, "O Rasulullaah ﷺ! I shall refer him to someone who can provide transport for him." Rasulullaah ﷺ then commented, "The one who points others towards good shall have the reward of the one who actually carries it out." (4)

**Rasulullaah ﷺ Encourages the Sahabah to Assist those Proceeding in the path of Allaah**

Hadhrat Jaabir bin Abdullaah ﷺ reports that when Rasulullaah ﷺ was once embarking on an expedition, he said, "O assembly of Muhaajireen and Ansaar! There are many of your brothers who have neither wealth nor families (who can assist them). Therefore each of you should attach two or three of them to himself." Hadhrat Jaabir ﷺ says further, "As a result, each one of us who

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(1) Ibn Sa'd (Vol.3 Pg.300).
(2) Tabraani and Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.283).
(3) Abu Dawood, Muslim (Vol.2 Pg.137) and Bayhaqi (Vol.9 Pg.28).
(4) Muslims (Vol.2 Pg.137) and Bayhaqi (Vol.9 Pg.28).
had an animal would share a turn to ride the animal just as the others (without animals) shared their turns. I attached two or three men to myself and my turn to ride was just like the turns that they had." (1)

An Ansaari Sahabi @G#B Assists Hadhrat Waathila bin Asqa @Gw

Hadhrat Waathila bin Asqa @G#i narrates, "After Rasulullaah @& had announced the pending march to Tabook, I just went to my family and had returned when the first group of Sahabah @Gw had already left. I then started going around Madinah announcing, 'Who will provide transport for a man in exchange for his share of booty?' An old man from the Ansaar responded by saying, 'We shall take his share of the booty on condition that he rides in turns with us and eats with us.' When I agreed, he bade me, 'Let's proceed with the blessings of Allaah.' I then travelled with the man who was the best of travelling companions. When Allaah granted us the booty, I received a few young camels as my share and led them away to my companion. Emerging from his tent, he sat on one of the saddle bags of his camel and said, 'Take them backwards.' (After I had done so,) He then said, 'Now take them forward.' (After doing this) He commented, 'These are fine camels you have here.' I said, 'This is the booty that I had stipulated shall be yours.' 'Keep your camels, dear nephew,' he said, 'for I had intended to have something else.'"

Imaam Bayhaqi says that what the Ansaari meant to say was: "By doing what I did, I had never intended to take remuneration from you. All that I want is to share in your rewards." (2)

The Statement of Hadhrat Abdullaah bin Mas'ood

Hadhrat Abdullaah bin Mas'ood @Gk#j said, "Providing a rope (to someone proceeding) in the path of Allaah is more beloved to me than performing Hajj after Hajj." (3)

Hiring People to Fight in Jihaad

The Story of a Man and Hadhrat Auf bin Maalik

Hadhrat Auf bin Maalik @Gw says, "When Rasulullaah @& sent me on a military expedition, a man came up to me and said, 'I shall go with you on condition that you grant me a share of booty.' He then added, 'I swear by Allaah that I do not even know whether there shall be any booty at all. You will therefore be unable to stipulate a specific share for me.' I therefore fixed a payment of three Dinaars for him. We then left on the expedition and happened to receive some booty. When I asked Rasulullaah @& about the situation,

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(1) Bayhaqi (Vol.9 Pg.172) and Haakim (Vol.2 Pg.90).
(2) Bayhaqi (Vol.9 Pg.28).
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.284).
Rasulullaah ﷺ said, 'I see nothing in this world and in the Aakhirah for him besides the three Dinaars that he has taken.' (1)

**The Story of a man with Hadhrat Ya'la bin Munya**

Hadhrat Abdullaah bin Daylami narrates that Hadhrat Ya'la bin Munya ﷺ said, "I was an old man with no servant when Rasulullaah ﷺ announced that an expedition was to leave. I therefore looked for someone to hire and stipulated that he would receive a full share from the booty. I finally found someone. When the time was close for our departure, he came to me and said, 'I have no idea whether there shall be any booty and I cannot say what my share will be. Why don't you rather specify a fixed amount that I would receive whether there is any booty or not.' I therefore fixed an amount of three Dinaars. When (my share of) the booty came to me, I intended to give him his complete share but then remembered the three Dinaars. For this reason, I approached Rasulullaah ﷺ and narrated the account to him. Rasulullaah ﷺ said, 'I see nothing in this world and in the Aakhirah for him as reward for this expedition besides the three Dinaars that he has specified (these Dinaars are all that he will receive)."" (2)

**Those Who Proceed in the path of Allaah Using the Wealth of Others**

**Hadhrat Maymoona bint Sa'd Asks Rasulullaah ﷺ about this**

Hadhrat Maymoona bint Sa'd ﷺ reports that she once asked, "O Rasulullaah ﷺ! Inform us about a person who cannot proceed in the path of Allaah but sponsors the means by which Jihaad can be carried out. Will this person receive the reward or the person who actually goes out?" Rasulullaah ﷺ replied, "He shall receive the reward for his wealth while the one who goes out shall be rewarded for the intention he makes (he shall therefore receive no rewards if his intentions are incorrect)." (3)

**Sending another in One's Place**

**The Story of Hadhrat Ali ﷺ and Another Man**

Hadhrat Ali bin Abi Rabee'ah ﷺ narrates that a man once came to Hadhrat Ali bin Abi Taalib ﷺ with his son whom he intended to send on an expedition in his place. Hadhrat Ali ﷺ said to him, "I prefer the judgement of an adult to the fighting of a youngster." (4)

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(1) Tabraani. Haythami (Vol.5 Pg.323) has commented on the chain of narrators.
(2) Bayhaqi (Vol.2 Pg.331).
(3) Tabraani. Haythami (Vol.5 Pg.323) has commented on the chain of narrators.
(4) Bayhaqi and others, as quoted in Kanzul Ummaal (Vol.3 Pg.164).
Admonishing those Who Beg from people so that they may Proceed in the path of Allaah

Hadhrat Umar Ṣaḥḥāf Admonishes a Youngster Who Begged from people so that he Could Proceed in the path of Allaah

Hadhrat Naafi narrates that a robust and healthy youngster once entered the Masjid. He held a large arrow in his hand and announced, "Who will assist me to proceed in the path of Allaah?" Hadhrat Umar Ṣaḥḥāf sent for him and when he was brought, Hadhrat Umar Ṣaḥḥāf announced, "Who will hire this man from me to work his fields?" One of the Ansaar said, "I shall hire him, O Ameerul Mu'mineen. What do you ask as his monthly salary?" When the Ansaari specified an amount, Hadhrat Umar Ṣaḥḥāf handed the youngster over to him. The youngster had worked in the fields for several months when Hadhrat Umar Ṣaḥḥāf asked the Ansaari, "How is our labourer?" "He is a fine man, O Ameerul Mu'mineen," replied the Ansaari. Hadhrat Umar Ṣaḥḥāf then instructed the Ansaari to bring the youngster along together with his salaries that he had collected. The Ansaari then brought the youngster together with a bag of Dirhams. Hadhrat Umar Ṣaḥḥāf then said (to the youngster), "Take this. If you wish, you may proceed now in the path of Allaah and if you wish, you may sit at home." (1)

Taking Loans to Proceed in Jihaad

The Sahabah Ṣaḥḥāf Seek Loans from Rasulullaah ﷺ

Hadhrat Abdullah bin Mas'Ood Ṣaḥḥāf narrates that someone asked, "Have you heard Rasulullaah ﷺ say anything about horses?" "Yes," he replied, "I have heard Rasulullaah ﷺ say, 'Virtue has been secured to the forelocks of horses until the Day of Qiyaamah. Buy with trust in Allaah and take loans with trust in Allaah.' When someone asked Rasulullaah how could a person buy with trust in Allaah and take loans with trust in Allaah, Rasulullaah ﷺ replied, 'Tell (the borrower) to give you the loan until (you are able to pay him back when) the spoils of war are distributed and tell (the seller) to sell to you now until (you are able to pay him when) Allaah grants victory in battle (and you are able to pay from the share you receive of the booty). You will always remain in good stead as long as your Jihaad remains fresh (as long as you fight with enthusiasm). Towards the end of time there shall be people who will have doubts about Jihaad. You should however continue waging Jihaad during their time and continue fighting because Jihaad will be fresh during those times as well (Allaah's assistance and booty will be found then as well)." (2)

(1) Bayhaqi, as quoted in Kanzul Ummaal (Vol.2 Pg.217).
(2) Abu Ya'la. Haythami (Vol.5 Pg.280) has commented on the chain of narrators.
Encouraging People to Proceed in the path of Allaah and Seeing them Off

Rasulullah walks with the Mujaahideen and Advises them

Hadhrat Abdullaah bin Abbaas reports that Rasulullah walked with them up to Baqee Gharqad when he sent them off on an expedition. He then said to them, "Proceed in the name of Allaah. O Allaah! Assist them." (1)

When Hadhrat Abdullaah bin Yazeed was once invited for a meal, he mentioned to the people that whenever Rasulullah bade farewell to an army, he prayed, "In Allaah's care do I hand over your Deen, your trusts and the results of your deeds." (2)

Hadhrat Abu Bakr Sees the Army of Hadhrat Usaama off

In a narration discussing the dispatching of Hadhrat Usaama's army, Hadhrat Hasan narrates that Hadhrat Abu Bakr left his home to meet the army. As he saw them off, Hadhrat Abu Bakr was walking while Hadhrat Usaama rode his animal. In the meanwhile, Hadhrat Abdur Rahmaan bin Auf was leading Hadhrat Abu Bakr's animal along. Hadhrat Usaama said, "O Khalifah of Rasulullah! Either you ride or I shall dismount." Hadhrat Abu Bakr instructed, "By Allaah! Neither should you dismount nor shall I ride! What harm can there be if my feet get dusty for a while in the path of Allaah? A person proceeding in the path of Allaah receives the reward of seven hundred good deeds for every step he takes. In addition to this, his status is elevated by seven hundred degrees and seven hundred of his sins are forgiven." After Hadhrat Abu Bakr had seen them off, and was returning, he requested, "If you deem it appropriate to assist me (leaving) Hadhrat Umar (behind with me in Madinah), please do so." Hadhrat Usaama then allowed Hadhrat Umar to stay back. (3)

Hadhrat Yahya bin Sa'eed reports that when Hadhrat Abu Bakr dispatched several armies to Shaam, he walked with Hadhrat Yazeed bin Abu Sufyaan who was in command of one of the four armies. Hadhrat Yazeed said to Hadhrat Abu Bakr, "Either you ride or I shall dismount." Hadhrat Abu Bakr instructed, "By Allaah! Neither will you dismount nor shall I ride! I hope to be rewarded for these steps in the path of Allaah." (4)

Hadhrat Jaabir Ru'ayni narrates that as Hadhrat Abu Bakr was walking as he saw an army off. He then said to them, "All praises are for Allaah Who has allowed our feet to accumulate dust in His path." Someone asked, "How

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(1) Haakim (Vol.2 Pg.98).
(2) Haakim (Vol.2 Pg.98).
(3) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.5 Pg.314).
(4) Maalik and Bayhaqi, as quoted in Kanzul Ummaal (Vol.2 Pg.295).
have our feet become dusty (in the path of Allah) when we are merely seeing them off?" Hadhrat Abu Bakr replied, "Because we have helped them prepare, have seen them off and are making du’aa for them (we shall therefore also share in the rewards of going out in the path of Allah)." (1)

**Hadrat Abdullaah bin Umar **Sees off Some People Proceeding in the path of Allah

Hadrat Mujaahid reports that as he was proceeding in the path of Allah, Hadrat Abdullaah bin Umar came to see them off. As Hadrat Abdullaah bin Umar was about to part from them, he said, "I have nothing to give you, but I have heard Rasulullaah say that whenever something is handed over in Allah's care, Allah protects it. I therefore hand over in Allah's care, your Deen, your trusts and the results of your deeds." (2)

**Welcoming those Returning from the path of Allah**

The People Came Outside Madinah when the Sahabah Returned from their Expedition to Tabook

Hadrat Saa'ib bin Yazeed says, "The people (of Madinah) came to welcome Rasulullaah when he returned from the expedition to Tabook. I also met him along with other children at Thaniyyatul Wadaa." (3) Hadrat Saa'ib bin Yazeed also reports, "When Rasulullaah returned from the expedition to Tabook, the people came out of Madinah to Thaniyyatul Wadaa to welcome him. Still a boy then, I also accompanied the others." (4)

**Proceeding in the path of Allah During the month of Ramadhaan**

Rasulullaah Proceeds to Badr and to Makkah during the Month of Ramadhaan

Hadrat Umar says that it was during Ramadhaan that they marched with Rasulullaah for the Battle of Badr and for the conquest of Makkah. (5) Another narration quotes that Hadrat Umar said, "We marched on two military expeditions with Rasulullaah during Ramadhaan; the Battle of Badr and the conquest of Makkah. On both occasions, we did not fast." (6)

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(1) Bayhaqi (Vol.9 Pg.173). Ibn Abi Shayba has also reported the narration as quoted in Kanzul Ummaal (Vol.2 Pg.288).
(2) Bayhaqi (Vol.9 Pg.173).
(3) Abu Dawood.
(4) Bayhaqi (Vol.9 Pg.175).
(5) Tirmidhi, as quoted in Fat'hul Baari (Vol.4 Pg.131).
(6) Ibn Sa'd and Ahmad, as quoted in Kanzul Ummaal (Vol.4 Pg.329).
Hadhrat Abdullaah bin Abbaas (R.A) says, "Three hundred and thirteen Muslims participated in the Battle of Badr. Amongst these, seventy six were from the Muhaajireen. It was on Friday the 17th of Ramadhaan that the Mushrikeen were defeated in the Battle of Badr." (1) Another narration from Hadhrat Abdullaah bin Abbaas (R.A) states that the Sahabah participating in the Battle of Badr numbered just more than three hundred and ten. The narration also adds, "The Ansaar numbered two hundred and thirty six and it was Hadhrat Ali (R.A) who carried the flag of the Muhaajireen." (2) Yet another from Hadhrat Abdullaah bin Abbaas (R.A) states, "When Rasulullaah (S.A.W) left for the journey, he appointed Hadhrat Abu Ruhm Kulthoom bin Husayn bin Uba bin Khalaf Ghifaari (R.A) as his deputy in Madinah. It was on the tenth of Ramadhaan that he left. Rasulullaah (S.A.W) fasted and so did the Sahabah (S.A.W) with him. However, when they reached Kudayd, an oasis located between Usfaan and Amaj, Rasulullaah (S.A.W) terminated his fast. Rasulullaah (S.A.W) then proceeded until he set up camp at Marruz Zahraan along with the ten thousand Sahabah (S.A.W) with him." (3)

Hadhrat Abdullaah bin Abbaas (R.A) has also narrated that Rasulullaah (S.A.W) proceeded in Ramadhaan to conquer Makkah and fasted until he reached Kudayd. (4)

Another narration states that when Rasulullaah (S.A.W) left to conquer Makkah during Ramadhaan, he was fasting until the road passed by Qudayd at midday. The Sahabah (S.A.W) were thirsty and started craning their necks (in search of water). They had started becoming uneasy when Rasulullaah (S.A.W) asked for a cup of water. He then took it in his hand so that everyone could clearly see it. Thereafter, he drank the water and the Sahabah (S.A.W) followed suit. (5)

Recording the Names of People Proceeding in the path of Allaah

An Incident of a Sahabi (S.A.W)

Hadhrat Abdullaah bin Abbaas (R.A) narrates that Rasulullaah (S.A.W) once said, "No strange (non-Mahram) man should ever be alone with a strange (non-Mahram) woman and no woman can travel without a Mahram." A Sahabi (S.A.W) stood up and said that his name had been written for a particular military expedition while his wife had left to perform Hajj (he queried whether he should continue with the expedition or join his wife for Hajj). Rasulullaah (S.A.W) instructed him to perform Hajj with his wife instead. (6)

(1) Ahmad, as quoted in Al Bidaaya wan Nihaaya (Vol.3 Pg.269).
(2) Bazzaar, Tabraani have also reported the narration and Haythami (Vol.6 Pg.93) has commented on the chain of narrators.
(3) Ibn Is'haaq and Bukhari, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.285). Tabraani has also reported the narration from reliable sources, as confirmed by Haythami (Vol.6 Pg.167).
(4) Abdur Razzaaq and Ibn Abi Shaybah.
(5) Abdur Razzaaq, as quoted in Kanzul Ummaal (Vol.4 Pg.330). Bukhari, Muslim and Nasa'ee have also reported the narration, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.159).
(6) Bukhari.
Performing Salaah and Eating Upon Returning from the path of Allaah

Rasulullaah Performs Salaah upon his Return

Hadhrat Ka'b narrates that whenever Rasulullaah returned from a journey during the morning, he would first enter the Masjid and perform two Rakaahs salaah before being seated. (1)

Another narration from Hadhrat Jaabir states that he accompanied Rasulullaah on a journey and when they returned, Rasulullaah said to him, "Enter the Masjid and perform two Rakaahs salaah." (2)

Slaughtering an Animal upon Returning to Feed People

Hadhrat Jaabir has also narrated that when Rasulullaah once returned to Madinah, he slaughtered a cow or a camel. Another narration quotes that Hadhrat Jaabir said, "Rasulullaah purchased a camel from me for two Awqiya and a Dirham or for two Dirhams. When he reached Siraar, Rasulullaah had a cow slaughtered and the Sahabah ate from it. Thereafter when he reached Madinah, Rasulullaah instructed me to first go to the Masjid to perform two Rakaahs salaah. Rasulullaah then weighed out the price for my camel and paid me." (3)

Women Proceed in the path of Allaah

Hadhrat Aa'isha Participated in the Banu Mustaliq expedition

Hadhrat Aa'isha says, "Whenever Rasulullaah embarked on an expedition, he would draw lots between his wives and whoever's name was drawn would accompany him. When the Banu Mustaliq expedition was to take place, Rasulullaah again drew lots as he usually did. This time my name emerged as the one to accompany him. Rasulullaah therefore took me along. During those times women ate just enough to sustain themselves. The flab on their bodies was therefore less and they were lighter in weight. For this reason I would sit in my carriage when it was loaded on my camel. The men who fastened the carriage to the camel for me would lift the carriage from the bottom, lift me up and place the carriage on to the camel. They would then secure it with ropes, take the camel by the head and lead it along.

After the journey was done, Rasulullaah left (for Madinah) and we were close to Madinah when we set up camp and spent part of the night there. When the announcer announced that it was time to depart, everyone got ready to move. Wearing a necklace of mine that was decorated with onyx from the Yemeni tribe of Dhifaar, I went (out of the camp) to relieve myself. When I had completed, the necklace had slipped from my neck without me knowing it. It was only after returning to my carriage that I felt my neck and could not find it. The people had

(1) Bukhari.
(2) Bukhari.
(3) Bukhari.
already started leaving when I returned to the place I had been. There I looked for it until I eventually found it. The men who usually tied my carriage had by then already tied it to the camel. **Thinking that I was inside, they did what they always did and took the carriage away.** Without even once suspecting (that I was not inside), they picked up the carriage and loaded it on to the camel. They then took the camel by the head and led it away. When I eventually returned to the camp, there was not a soul in sight. Everyone had left. I then spread out my shawl at the place where I had been and lay down. I knew that once my absence was detected, people would return to where I was (to search for me).

By Allaah! I was still lying there when Safwaan bin Mu'attal Sulami passed by. He had fallen behind the expedition for some reason and had not spent the night in the camp. Seeing my silhouette, he came closer until he stopped by me. **He had seen me before we were instructed to don the Hijaab** and when he saw that it was I lying there, he exclaimed in astonishment, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! The wife of Rasulullaah! I was properly wrapped up in my clothing when he said, 'May Allaah have mercy on you. How did you get left behind?' I did not speak a word to him. He brought his camel next to me and said, 'Mount the camel and stay behind me.' I mounted the camel and he led it quickly along by its head, in search of the rest. By Allaah! Neither did we catch up with the others until the morning, nor did they notice my absence. The army had set up camp and were resting when Safwaan was seen leading me on the camel. It was then that the slanderers said what they did (about me being and adulteress), causing much tumult amongst the army. I swear by Allaah that I was then still in the dark concerning what was happening.

After we had returned to Madinah, no news had still reached me (about the slander) when I happened to fall terribly ill. In the meanwhile, the news had reached Rasulullaah and my parents, none of whom breathed a word to me. All that I noticed was a lack in the affection that Rasulullaah usually showed towards me. Whereas he expressed tremendous love and affection towards me whenever I fell ill, he did not do so this time. This greatly disappointed me. When he came to me as my mother was nursing me, he asked, 'How are you feeling?' That was all he said. I eventually grew upset with his apparent indifference and asked, 'O Rasulullaah! Permit me to move to my mother's place for she has been nursing me all along. When Rasulullaah indicated that it was not a problem, I moved to my mother's. I was then still completely in the dark about what had been happening until I had started to recover from my illness after twenty odd days.

We Arabs were not accustomed to building toilets inside our houses like the non-Arabs do. We disliked this and regarded it as something deplorable. We used to go outside Madinah (to relieve ourselves) and every night us women would go there (together). I had gone out to relieve myself one day in the company of Ummu Mistah who was the daughter of Abu Ruhm bin Abdul Muttalib. By Allaah! We were still walking when she tripped over her shawl and exclaimed, 'May
Mistah be destroyed! 'By Allaah!' I reproved, 'What a terrible thing to say about a man from amongst the Muhaajireen who has participated in the Battle of Badr!' She then asked, 'Has the news not yet reached you, O daughter of Abu Bakr?' 'What news?' I enquired. She then informed me about what the slanderers were saying. 'Has all this really been happening?' I asked in disbelief. 'Yes,' she replied, 'I swear by Allaah that it certainly has.' By Allaah! (After hearing all of this) I was unable to even relieve myself properly and returned. I then wept continuously until I actually thought that my liver would burst.

I said to my mother, 'May Allaah forgive you! The people have been saying what they have said and you didn't even mention a word to me!' my mother responded by saying, 'Take it easy, dear daughter! When a beautiful woman has a husband who loves her greatly and has co-wives as well, it does happen that the wives and other people pick on her.'

Unknown to me, Rasulullaah had already delivered a sermon to the people. After praising Allaah, he said, 'O people! What is the matter with some of you who cause me hurt with regards to my family by saying things that are not true? I swear by Allaah that I see only good in my wives. They are also making allegations about a man (Hadhrat Safwaan bin Mu'attal) about whom I also swear that I know only as a good man. He never enters any of my rooms without me with him.' Most of the slander was publicised by (the Munaafiq) Abdullaah bin Ubay bin Salool along with some men from the Khazraj tribe. Also involved were Mistah and Hamna bint Jahash. Hamna bint Jahash was involved because her sister Zaynab bint Jahash was a wife of Rasulullaah and from all the other wives of Rasulullaah, she was the only one who was of any competition to me. Since Allaah protected Zaynab because of her piety, she had only good words to say (and did not slander me). On the other hand, Hamna passed around plenty of slander to spite me for the sake of her sister. In this manner, she defamed only herself.

After Rasulullaah delivered the sermon, Hadhrat Usayd bin Hudhayr (of the Aws tribe) said, 'O Rasulullaah! Had the slanderers been from the Aws tribe, we would have dealt with them on your behalf. However, if they are from our brothers of the Khazraj tribe, we shall do as you command. By Allaah! They ought to be executed!' It was then that Hadhrat Sa'd bin Ubaadah stood up. Although he was always regarded as a good man, he retorted by saying (to Hadhrat Usayd), 'By Allaah! You are lying! They shall not be executed! I swear by Allaah that you say this only because you know that they are from the Khazraj. You would never have said it had you known that they were from your tribe!' Hadhrat Usayd bin Hudhayr replied, 'By Allaah! It is you who are lying! You must be a Munaafiq since you are defending the Munaafiqeen!' The Sahabah (belonging to the Aws and the Khazraj tribes) stood up to confront each other until a fight almost erupted between the two tribes.

Rasulullaah descended from the pulpit and came to me. After some time
revelation had stopped coming to him, he called for Ali b. A3cm Taliib and Us3ma b. Zaid to consult with them about separating from his wife (myself). Us3ma had only good to say and added, 'O Rasulullah! We only know your family to be good. The news is a blatant lie.' On the other hand, Ali only said, 'O Rasulullah! Women are plenty and you are able to get others in their place. Ask the slave girl (Barerah) for she will give you the truth.' When Rasulullah summoned Barerah, Ali rapped her quite harshly and said, 'Be truthful to Rasulullah!' Barerah said, 'By Allaah! I know of nothing but good in Aa'isha. I can find no fault in her besides the fact that after I have kneaded the dough and instructed her to look after it, she falls asleep and along comes the goat to eat it up.'

Continuing the story, Hadhrat Aa'isha says further, "Rasulullah then came to me when I was staying with my parents. A woman from the Ansar was with me at the time and she wept with me as I wept. Rasulullah sat down and after praising Allaah, he said, 'O Aa'isha! The talk of people has already reached your ears. Do fear Allaah. If you have come close to what the people are saying, repent to Allaah for He accepts the repentance of His servants.' By Allaah! As soon as Rasulullah said this, my tears immediately stopped and I could not even feel them. I waited for my parents to reply to Rasulullah, but they said nothing. By Allaah! I never regarded myself so distinguished that verses of the Qur'aan should be revealed about me (to clear my name), which would be recited (forever) and read in salaah. However, all I wished for was that Rasulullah should see a dream in which Allaah would deny the allegations on my behalf, for Allaah knew that I was innocent. (All that I expected was that) Allaah would inform (Rasulullah) accordingly. In no way did I regard myself worthy of having verses of the Qur'aan revealed about me. Nevertheless, when I noticed that my parents were not going to say anything (in my defence), I said to them, 'Are you too not going to reply to Rasulullah?' 'By Allaah!' they replied, 'We do not know what to say.' By Allaah! I do not know of any family that had so much difficulty come upon them as had come to the family of Abu Bakr during that period. When my parents said nothing, tears welled in my eyes and I burst out crying. I then snapped, 'By Allaah! I shall never repent to Allaah for what they say I did! By Allaah! Should I admit to what they say when Allaah knows well that I am innocent of it, I shall only be admitting to something I have never done. On the other hand, if I deny it, they will never believe me.' I then searched for the name of Ya'qoob but could not remember it. Nonetheless, I said that I would say exactly what the father of Yusuf said:

"(Surah Yusuf, verse 18)"

However, I shall exercise patience without any complaint, and I shall seek Allaah's assistance against what you have devised.

The high should not on those against t

(1) Ibn Is'aaq, Bidaaya wan.
Rasulullah was still sitting where he was when (revelation started descending on him and) he started swooning as he did when revelation descended. A shawl was placed over Rasulullah and a leather pillow was placed beneath his head. By Allaah! When I saw this happen, I neither felt any fear nor was I worried in the least because I knew that I was innocent and that Allaah would never be unjust towards me. Not so for my parents. I swear by the Being Who controls the life of Aa'isha that as long as the condition did not leave Rasulullah, I thought that the two of them would die out of fear that Allaah would prove the slander of the people to be true. Rasulullah sat up after the condition had passed and although it was a cold day, beads of perspiration decorated his face like pearls. As he wiped the perspiration from his face, he said, 'Good news, O Aa'isha! Allaah has confirmed your innocence.' 'All praise be to Allaah!' I exclaimed.

Rasulullah then went out to the people and delivered a sermon. He recited to them the verses of the Qur'aan that Allaah had revealed in this regard and instructed that Mistah bin Uthaatha, Hassaan bin Thaabit and Hamna bint Jahash be lashed according to the prescribed penalty because of the part they played in spreading the accusation of immoral behaviour.

Another detailed narration quoted that Hadhrat Aa'isha added, "(After the verses of my innocence were revealed) My mother said to me, 'Stand up and go to Rasulullah (to thank him).' I said, 'I swear by Allaah that I shall not go to him and shall thank none but Allaah for it was Allaah Who confirmed my innocence.' Allaah revealed ten verses beginning with:

\[
\text{جَعَلْتَ عَلَيْكَ عِدَّةً مَّنْكَحُ (سُورَةُ النُّور):}
\]

It was indeed a (hypocritical) group from you that brought (initiated) the slander... [Surah Noor, verse 11]

(My father) Abu Bakr used to support Mistah because he was related to us and because he was very poor. However, after the verses attesting to my innocence were revealed, Abu Bakr said, 'I swear by Allaah that I shall never support him because of what he said about Aa'isha!' It was then that Allaah revealed the verse:

\[
\text{وَلَا يَفْتَلُوا الْقُضَاءَ مَنْ كَفَّارَةً مَّنْ كَفَّارٌ وَالسَّعَةَ أَن يُؤْنَىَ أُولِي الْقُرْوَينِ وَالْمُسْلِمِينَ وَالْمُهْدِيَنَّ}
\text{في سَبِيلِ اللَّهِ وَلَا يُبْعَفُوا وَلَا يُصِفْحُوا َٱلَّذِينَ تَجْعَلُونَ أَن يَغْفِرُ اللَّهُ لَكُمْ وَلَا يَغْفِرُ رَبُّكُمُ (سُورَةُ النُّور):}
\]

The high ranking and wealthy ones among you (like Abu Bakr) should not take an oath not to spend on their relatives, the poor and on those who migrate in Allaah's path. (Instead of bearing a grudge against these people,) They should (rather) forgive and pardon. Do you

(1) Ibn Is’haaq. Bukhari and Muslim have also reported the narration from Zuhri, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.160).
not like Allaah to forgive you? (Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like) Allaah (Who) is Most Forgiving, Most Merciful. {Surah Noor, verse 22}

(Upon revelation of this verse,) Abu Bakr said, 'By Allaah! Of course I would like Allaah to forgive me.' He then continued giving Mistah the allowance he had been giving him and said, 'I swear by Allaah that I shall never stop giving it to him ever.'

A Woman from the Banu Ghifaar Tribe Accompanies Rasulullaah on a Military expedition

A lady from the Banu Ghifaar tribe narrates, "Together with a few women from the Banu Ghifaar, I approached Rasulullaah and requested, 'O Rasulullaah! We want to accompany you on the expedition ahead (to Khaybar) so that we may nurse the wounded and assist the Muslims in any way we can.' Rasulullaah replied, 'You are welcome' With the blessings of Allaah.' We then went with Rasulullaah. Since I was a very young girl, Rasulullaah put me to sit behind him on the satchel of his camel. When Rasulullaah dismounted from the camel the next morning, I also dismounted from the satchel and was surprised to find blood on it. It was the first time that I had menstruated so I was terribly embarrassed and clung on to the camel. Gauging what had happened to me, Rasulullaah said, 'What's the matter? Have you perhaps menstruated?' When I replied in the affirmative, Rasulullaah said, 'Get yourself organised and then get a utensil of water. Add some salt to the water and then wash off the part of the satchel that had blood on it. You may then return to your seat.'

She continues the story by saying, "After Allaah had given us victory at Khaybar, Rasulullaah gave us (women) a small share of the spoils. Rasulullaah took this necklace you see on my neck and gave it to me. Rasulullaah personally hung it on my neck and I have sworn by Allaah that it would never leave my neck." The necklace remained on her neck until she passed away, when she requested that it be buried with her. Whenever she took a bath after menstruating, she always added salt to the water and even made a request that salt be added to the water used to bathe her dead body.

The Story of a Woman who Left in the path of Allaah and Her Goat

Hadhrat Humayd bin Hilaal narrates that a man from the Banu Tufaawa tribe often passed by them and would narrate Ahadeeth to their tribe. He once

\(1\) Ahmad, as quoted in the Taheer of Ibn Katheer (Vol.3 Pg.270). Tabraani has also reported the narration in detail, as quoted in Majma’uzZawaa'id (Vol.9 Pg.232).

\(2\) Ibn Is’haaq, as quoted by Ahmad and Abu Dawood. Waqidi has reported the narration from Hadhrat Umayyah bint Abu Silt, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.204).
narrated, "I arrived in Madinah with one of our caravans. After selling our wares, I told myself that I should meet with Rasulullah and inform the others at home about him. When I came to him, Rasulullah pointed out a house to me and said, 'A woman who lived in that house went out on an expedition with the army and left behind twelve goats and her needle with which she used to knit. However, she lost one of her goats and her needle. She then prayed, 'O my Rabb! You have undertaken to protect those who go out in Your path in every way. I have however lost one of my goats and my needle.' I ask You in Your name for my goat and my needle.' Rasulullah then described to me the determined manner in which she prayed to Allaah. By the next morning she had her goat and another just like it as well as her needle with another needle just like it. There she comes. There she is. You may ask her if you like.' 'No,' I replied, 'I believe what you say.'"

**Hadhrat Ummu Haraam bint Milhaan the Aunt of Hadhrat Anas goes Out in the path of Allaah**

Hadhrat Anas narrates that Rasulullah once visited Hadhrat Ummu Haraam bint Milhaan, where he lay down to sleep. He then woke up smiling. When she asked him why he smiled, Rasulullah replied, "I saw (in a dream) some people from my Ummah who were navigating the green seas in the path of Allaah looking as if they were kings on their thrones." Hadhrat Ummu Haraam said, "O Rasulullah! Pray to Allaah that I should be amongst them." Rasulullah prayed, "O Allaah! Make her from amongst them." Rasulullah then again fell asleep and again woke up smiling. When she again asked him the reason for the smiling, he gave her the same reply. When she again asked him to pray that she should be amongst them, he said, "You are with the first group and not with the second."

Hadhrat Anas says that Hadhrat Ummu Haraam married Hadhrat Ubaadah bin Saamit and joined the naval expedition with Bint Qaradha (the wife of Hadhrat Mu'aawiya). However, upon return she was riding an animal when it bolted. This caused her to fall and she passed away.

**The services of Women in Jihaad**

**Women March with Rasulullah to Tend to the ill and Wounded**

Hadhrat Ummu Sulaym narrates that several women from the Ansaar proceeded on military expeditions with Rasulullah, where they would provide water for the ill and treat the wounded.

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(1) Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.277).
(2) Bukhari.
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.324).
Hadhrat Anas Ṣa'bīn narrates that Hadhrat Ummu Sulaym Ṣa'bīn and other women of the Ansār would march with Rasulullāh Ṣ.a. on military expeditions. Their function was to provide water and tend to the wounded. (1)

The Services of Hadhrat Rubayyī Bint Mu'awwidh Ṣa'bīn, Hadhrat Ummu Atiyya Ṣa'bīn and Hadhrat Layla Ghifaariyya Ṣa'bīn in Jihaad

Hadhrat Rubayyī Bint Mu'awwidh Ṣa'bīn reports that when they (women) were with Rasulullāh Ṣ.a. on military expeditions, they would provide water (for the soldiers), treat the wounded and retrieve the bodies of the dead. (2) Another narration of Bukhari quotes that she said, "We (women) would proceed on military expeditions with Rasulullāh Ṣ.a. where we would fetch water for the people, serve them and return the dead and wounded to Madinah (when the battlefield was close to Madinah)." (3)

 Hadhrat Ummu Atiyya Ṣa'bīn who was from the Ansār says, "I accompanied (the army of) Rasulullāh Ṣ.a. on seven military expeditions. I would stay behind in their camp preparing food for them, nursing their wounded and tending to those with various diseases." (4)

 Hadhrat Layla Ghifaariyya Ṣa'bīn narrates, "I used to proceed on military expeditions with Rasulullāh Ṣ.a. to nurse the wounded." (5)

The Services of Hadhrat Aa'isha I.b. Al-Bukhari and Hadhrat Ummu Saleet Ṣa'bīn During the Battle of Uhud

Hadhrat Anas Ṣa'bīn says, "When the Muslims suffered some defeat during the Battle of Uhud and were unable to stay with Rasulullāh Ṣ.a., I saw Aa'isha I.b. the daughter of Abu Bakr Ṣa'bīn and Ummu Sulaym Ṣa'bīn with their shawls folded high (to allow free movement). I could see their ankle bracelets as they ran with water bags." Another narration states that the two of them were carrying water bags on their backs, emptying the water into the mouths of the wounded and then returning to refill them. They then again returned to empty the water into the mouths of the injured. (6)

 Hadhrat Tha'laba bin Abu Maleek Ṣa'bīn narrates that Hadhrat Umar Ṣa'bīn was once distributing some cloth amongst the women of Madinah. When a single good cloth was still left over, some people with him said, "O Ameerul

(1) Muslim and Tirmidhi.
(2) Bukhari.
(3) Ahmad has also reported the narration, as quoted in Muntaqa.
(4) Ahmad, Muslim and Ibn Maajah, as quoted in Muntaqa.
(5) Tabraani. Haythami (Vol.5 Pg.324) has commented on the chain of narrators.
(6) Bukhari, Muslims and Bayhaqi (Vol.9 Pg.30).
Mu'mineen! Give it to the granddaughter of Rasulullaah married to you." They were referring to Hadhrat Ummu Kulthoom, the daughter of Hadhrat Ali (and Hadhrat Faatima). Hadhrat Umar said, "Ummu Saleet is more deserving." Hadhrat Ummu Saleet was a woman from the Ansaar who had pledged allegiance to Rasulullaah. Hadhrat Umar went on to explain, "Because she sewed water bags for us during the Battle of Uhud." (1)

Women Proceed for the Battle of Khaybar to Render Services

The grandmother of Hadhrat Hashraj bin Ziyaad narrates that women also accompanied Rasulullaah for the Battle of Khaybar. In her narration she mentions that when Rasulullaah asked them the reason for going, they replied, "We are going out to weave ropes from animal hair to assist in the path of Allaah. We shall also nurse the wounded, retrieve arrows and give the soldiers barley porridge to drink." (2)

Hadhrat Zuhri narrates that women also participated in the battles with Rasulullaah by providing water for the Mujaahideen and nursing the wounded. (3)

Women Fighting in Jihaad in the path of Allaah

Hadrh Ummu Ammaara Fights in the Battle of Uhud

Hadhrat Sa'eed bin Abu Zaid Ansaari narrates from Hadhrat Ummu Sa'd bint Sa'd bin Rabee that she used to go to her maternal aunt Hadhrat Ummu Ammaara and ask her to relate her story. Hadhrat Ummu Ammaara would say, "It was at the beginning of the day that I ventured out with a bag of water to see what was happening to the Muslims. When I reached Rasulullaah, he was with his companions and the Muslims were enjoying victory and steadfastness. When the Muslims later started losing the battle, I drew close to Rasulullaah and openly started fighting. As I fended off the Mushrieken from Rasulullaah, I also fired some arrows with a bow until I sustained many injuries."

The narrator Hadhrat Ummu Sa'd says that she noticed a very deep wound on the shoulder of Hadhrat Ummu Ammaara and asked her who had afflicted it. She replied, "It was Ibn Qami'Ahmad. May Allaah disgrace him! When the Sahaabah had withdrawn from Rasulullaah, he came shouting, 'Show me where is Muhammad! I cannot be safe if he is safe!' Myself, (1) Bukhari. Abu Nu'aym and Abu Ubayd have also reported the narration, as quoted in Kanzul Ummaa' (Vol.7 Pg.97).
(2) Abu Dawood.
(3) Abdur Razzaaq, as quoted in Fat'hulBaari (Vol.6 Pg.51).
Mus'ab bin Umayr and a few others who had remained with Rasulullah also confronted him. It was then that he afflicted this wound to me. Although I struck several blows at him with my sword, the enemy of Allaah was wearing two coats of armour." (1)

Hadrat Umaarah bint Ghaziyyah narrates that during the Battle of Uhud, Hadrat Ummu Ammaara killed a Mushrik horseman. Another narration quotes that Hadrat Umar said, "I heard Rasulullah say, 'Whether it was to the right or to the left, in whichever direction I turned I saw her (Hadrat Ummu Ammaara) fighting in my defence.'" (2)

In yet another narration, Hadrat Hamza bin Sa'eed narrates that some woollen shawls were once brought to Hadrat Umar. Amongst them was a very large one of excellent quality. Some people indicated that it was of great value and should be sent to Safiyya bint Ubayd who was recently married to Hadrat Umar's son Abdullaah. However, Hadrat Umar said, "I shall send it to someone who is more deserving to it, namely Ummu Ammaara Nusayba bint Ka'b about whom I heard Rasulullah say, 'Whether it was to the right or to the left, in whichever direction I turned I saw her fighting in my defence.'" (3)

Hadrat Safiyya Fights During the Battle of Uhud and the Battle of Khandaq

Hadrat Hishaam narrates from his father that when the Muslims were being defeated during the Battle of Uhud, Hadrat Safiyya arrived with a spear in her hand to smite the (retreating) Muslims in the face (and send them back to the battlefield). Rasulullah then said (to her son Hadrat Zubayr), "O Zubayr! Look after the lady (your mother)." (4)

Hadrat Abbaad narrates that (during the Battle of Khandaq), Hadrat Safiyya bint Abdul Muttalib was in a fortress called Faari, which belonged to Hadrat Hassaan bin Thaabit. She narrates, "Hassaan was with us women and children in the fortress when a Jew passed by and started circling the fortress. The Jewish Banu Qurayzah tribe had also declared war on Rasulullah and had severed the ties they had with him. There was none to defend us from the Jews since Rasulullah and the Muslims were at the necks of the enemy and were unable to turn their attention towards us. When this intruder suddenly came upon us, I said, 'O Hassaan! As you can see, this Jew is circling the fortress. By Allaah! I fear that he will inform the Jews behind us about our secrets while Rasulullah and his companions are occupied elsewhere. Go down and kill him.' Hassaan replied, 'May Allaah forgive you, O Daughter of

(1) Ibn Hishaam, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.34). Waaqidi has also reported the narration, as quoted in Isaaba (Vol.4 Pg.479).
(2) Waaqidi, as quoted in Isaaba (Vol.4 Pg.479).
(3) Ibn Sa'd narrating from Waaqidi, as quoted in Kanzul Ummaal (Vol.7 Pg.98).
(4) Ibn Sa'd, as quoted in Isaaba (Vol.4 Pg.439).
Abdul Muttalib. By Allaah! You know well that I am unable to do that.' When he said this to me and I saw that I could expect no support from him, I took a tent peg and came down from the fortress. I then struck the Jew until he was dead. After finishing off with him, I returned to the fortress and said, 'O Hassaan! Go down and take his possessions. The only thing that prevented me from taking them myself was that he is a man.' Hassaan ١٠٠٠٠٠ said, 'I have no need for his possessions, O daughter of Abdul Muttalib.'

**Hadrat Ummu Sulaym ٣٤٥٩ Takes up a Dagger to Fight in the Battle of Hunayn**

Hadrat Anas ١٠٠٠ narration during the Battle of Hunayn, Hadrat Abu Talha ١٠٠٠ came laughing to Rasulullaah ١٠٠٠. He said, 'O Rasulullaah ١٠٠٠! Have you seen (my wife) Ummu Sulaym with a dagger in her hand?' Rasulullaah ١٠٠٠ asked, 'O Ummu Sulaym! What do you intend doing with that?' She replied, 'My intention is to use it to stab any Mushrik who comes close to me.'

Hadrat Anas ١٠٠٠ reports that during the Battle of Hunayn, Hadrat Ummu Sulaym ٣٤٥٩ took a dagger and kept it with her. When Hadrat Abu Talha ١٠٠٠ saw her with it, he said to Rasulullaah ١٠٠٠, "Look at Ummu Sulaym with a dagger!" "What is this dagger for?" Rasulullaah ١٠٠٠ asked her. She replied, "I am keeping it to tear the belly of any Mushrik who approaches me." This made Rasulullaah ١٠٠٠ smile.

**Hadrat Asmaa bint Yazeed ٣٤٥٩ Kills Nine of the Enemy During the Battle of Yarmook**

Hadrat Muhaajir narrates that Hadrat Asmaa bint Yazeed bin Sakan ٣٤٥٩ was the cousin of Hadrat Mu'aadh bin Jabal ٣٤٥٩. Using a tent peg, she killed nine Romans during the Battle of Yarmook.

**Refusing Permission for Women to Proceed in the path of Allaah**

**Rasulullaah ١٠٠٠ Refuses Permission for Hadrat Ummu Kabsha ٣٤٥٩ to Proceed in Jihaad**

Hadrat Ummu Kabsha ٣٤٥٩ belonged to the Banu Qudha'a clan of the Udhra tribe. When she once requested permission from Rasulullaah ١٠٠٠ to participate in a particular expedition, Rasulullaah ١٠٠٠ refused. She said, 'O Rasulullaah ١٠٠٠! I do not wish to fight. All I intend doing is to nurse the wounded and sick.

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(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.108). Bayhaqi (Vol.6 Pg.308) has also reported the narration from various sources. One of his narrations state that Hadrat Safiyya ٢٣٥٩ was the first women to kill a Mushrik. Refer also to *Isaaba* (Vol.4 Pg.349), *Kanzul Ummaal* (Vol.7 Pg.99) and *Majma'uzZawaaid* (Vol.6 Pg.133) for further references.

(2) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307). Ibn Sa'd has also reported the narration, as quoted in *Isaaba* (Vol.4 Pg.461).

(3) Muslim.

(4) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.260).
and to give water to the ill." Rasulullaah ﷺ replied, "Had I not feared that this would become a regular practice and that people would say, 'But she went out (why can't I)', I would have granted you permission. You should rather stay at home." (1)

The Reward for Obedience to One's Husband and Fulfilling His Rights Equals that of Jihaad

Hadhurat Abdullaah bin Abbaas ﷺ narrates that a woman once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I have been sent to represent all the women before you. Allaah has made Jihaad compulsory on the men. They are rewarded when they suffer any injuries and if they are martyred, they remain alive by their Rabb and are sustained. On the other hand, all we women do is to serve the men. What rewards will we then receive?" Rasulullaah ﷺ replied, "Make it clear to every woman you meet that the reward for obedience to the husband and for fulfilling his rights equals this (reward for Jihaad). However, there are few of you who do this." (2)

Towards the end of a narration in Tabraani, it is reported that a woman came to Rasulullaah ﷺ and asked, "I have been sent to you as an envoy from the other women. Every woman who knows about my coming here and every woman who does not know about it have wished me to come. Allaah is the Rabb of men and women alike and he is also the Rabb of women. Similarly, you are Allaah's Rasool ﷺ to men and women. Allaah has made Jihaad compulsory on the men. They receive the booty when they do well (and are victorious) and if they are martyred, they remain alive by their Rabb and are sustained. Which good deed (of a woman) can equal these deeds of men?" Rasulullaah ﷺ replied, "Obedience to their husbands and recognising the rights they owe. However, there are few of you who actually do this." (3)

Children March and Fight in Jihaad

A Child Fights and is Injured in the Battle of Uhud

Hadhrat Sha'bi narrates that when the Battle of Uhud was to take place, a woman gave her son a sword. Because he was unable to carry it, she tied it securely to his arm using leather straps. She then took him to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! This son of mine shall fight for you." (As the battle progressed) Rasulullaah ﷺ said to the boy, "Dear son! Attack here" and "Dear son! Attack there". The boy was later wounded and fell to the ground. When he was brought to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Dear son! You must be terrified?" "No, O Rasulullaah ﷺ," he replied, "Not at all." (4)

(1) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.323).
(2) Bazzaar.
(3) Tabraani, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.336).
(4) Ibn Abi Shayba, as quoted in Kanzul Ummaal (Vol.5 Pg.277).
Hadhrat Umayr bin Abi Waqqaas  Weeps and is Granted Permission

Hadhrat Sa'd bin Abi Waqqaas  narrates that Rasulullaah  sent Hadhrat Umayr bin Abi Waqqaas  back as they were proceeding to Badr because Rasulullaah  thought that he was too young. However, when Hadhrat Umayr  started weeping (out of disappointment), Rasulullaah  granted him permission. Hadhrat Sa'd bin Abi Waqqaas  says, "I then tied a knot on the belt that held his sword (because it was too large for him). I also participated in the Battle of Badr at a time when there was only a single hair on my face that I could hold in my fingers (because my beard had just started growing)." (1)

Hadhrat Umayr bin Abi Waqqaas  is Martyred

Hadhrat Sa'd bin Abi Waqqaas  says, "Before we presented ourselves to Rasulullaah  for the Battle of Badr, I noticed my brother Umayr bin Abi Waqqaas  hiding from Rasulullaah . 'What is the matter, dear brother?' I asked. 'I fear that Rasulullaah  would see me and send me back (to Madinah) thinking that I am too young whereas I would love to march so that Allaah should bless me with martyrdom.' When he was presented to Rasulullaah , Rasulullaah  asked him to return. However, when he started weeping, Rasulullaah  permitted him. I then tied knots to the belt that held his sword because of his small size. He was later martyred at the tender age of sixteen." (2)

(1) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.5 Pg.270). Haakim (Vol.3 Pg.88) and Baghawi have also reported the narration.

(2) Ibn Sa'd, as quoted in Isaaba (Vol.3 Pg.135). Bazzaar has also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.69).